

# Christian Herald

JANUARY 1950



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## The Sightseers Laughed ... ALL BUT ONE

**O**N a short visit to New York this summer I took a bus sight-seeing trip through the city, which included a ride through the Bowery section. Even with such a casual view, the things I saw were heartbreaking. Almost as sad to me was the fact that everyone on the bus thought they were subjects for laughs and jokes. Here is my check. . . . "

What a heart-cheering and at the same time disturbing message was this one! Even the Bowery can be shrugged off, from the other side of a bus window.

But if you are slumped down on the sidewalk, too despairing to try to get up; if you are wandering aimlessly up and down until the soles of your cracked shoes fall off, simply because you have no home to go to; if you feel the gnawing pains that mean your body is crying out for food; if tomorrow is a word that you never even consider because you are so busy thinking about the desperate fact of existing now—then it isn't any joke.

No, it doesn't look very funny from the Bowery side of the window.

It's no joke to the shattered remnants of what was once a man, a loving husband, a father who brought home little surprises for his children and sat with his family around the dinner table to carve the roast. Completely conquered by alcohol, he lies in a doorway, whatever of good there is still within him flickering along with his very life. It is no joke to him—even if he were conscious and could laugh.

It isn't funny to the hundreds of men who have ventured through the doors of the Bowery Mission to come out different men, resolute men, men with a Saviour.

There is no laughter on the Bowery. You don't laugh when the winter winds congeal your bare fingers and whip at your shabby coat—if you are lucky enough to have a

coat. There is no promise that the next day will be better, and a man who has no hope cannot laugh. He cannot even cry.

These are the down-and-outers the Bowery Mission reaches—with food and clothing and shelter and medical care and with the Gospel.

There was one person on the bus who did not laugh. It is this person, multiplied thousands of times among those who know that God can save from the uttermost, who maintains a Christian testimony backed by deeds of compassion on this street of forgotten men.

Your prayers help. Your money gives hands and feet—and wings—to your concern.

**Will YOU laugh . . . or will  
you lend a hand?**

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#### Earnings Pay for Children's Clothes

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#### Invited to Bring Cards to Meetings

"One tells another until my business has surely grown. Church, other groups, call me to bring cards to meetings."—Lida W. Smith, Wash.



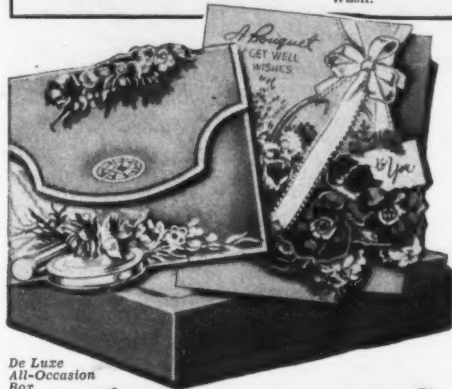
#### Plans a Home Card-Shop

"My customers grateful for such lovely cards; eagerly tell their friends. Planning to remodel a room in our home, as card shop."—P. Sargent, Neb.



#### Fine Spare-Time Profits

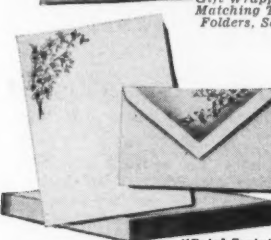
"While in Nurses' course I made practically all my expenses. Now graduated, but wouldn't drop card business for anything."—D. Nephew, Cal.



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# Christian Herald

DANIEL A. POLING, Editor

JANUARY • 1950

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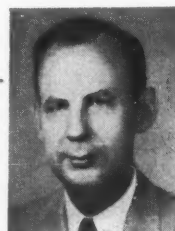
## Among Those Present

**Myles D. Blanchard**, who writes the poignant *Night Call*, page 26, admits to being 51, "if that helps." He likes to write about physicians, which, he says, "to a psychiatrist probably proves that I should have been one. But once in a while I do a detective yarn, which makes me question the science of psychiatry." He is a Congregational minister who has lived up and down the Eastern coast, from New Hampshire to Florida. At present he is pastor of the First Congregational Church at Farmington in the former state.

**John Calvin Slemp** (*The Quest for Reality*, page 30) relates that during his student days, when he was trying to decide upon his life-work, he had three major interests: preaching, teaching and writing. He could not decide then which he liked the best and he does not know today. Thus through the years, he has done a "little of all three," as he modestly puts it. He was graduated from Carson-Newman College, Jefferson City, Tenn., in 1924 and some years later the school conferred a D. D. degree on him.

After a couple of years of teaching at his alma mater, Dr. Slemp joined the editorial staff of *The Watchman-Examiner*.

Four years later he went to Nashville as associate editorial secretary of the Sunday School Board of the Southern Baptist Convention. After six years he became editor of the *Biblical Recorder*, Baptist state paper of North Carolina. For the past eight years he has been editor of Uniform Lesson Publications of the American Baptist Publication Society. In addition, he is a part-time instructor in English at Temple Univ., Phila-



CHRISTIAN HERALD

Philadelphia. He lives with his wife in Wynnewood, a Philadelphia suburb. Their 18-year-old son, John, Jr., is a sophomore at the University of North Carolina.

**Adella MacMillan** (*Aunt Lucilla Remembers*, page 19) informs us that *CHRISTIAN HERALD* was the first magazine



she ever read and wonders if this is not true of a good many people of her generation. She used to find it beside the stereoscope on her grandmother's table in the parlor at Ballantyne's Cove in Nova Scotia. She particu-

larly remembers enjoying the "Samantha" series, by Marietta Holley, which ran at about the turn of the century.

At the school where Miss MacMillan teaches English, she is faculty sponsor for a club of young writers. "I rather hope," she says, "that they will not discover that I am appearing in print, especially with a story that ends happily. In literature they prefer the stark, the tear-sodden." Yet depressing as these productions are, she finds them more enjoyable than the high-school *belles lettres* of some years back when the young folk were all imitating the new and "difficult" poets. "I don't understand your poem," she would murmur bedazed, only to be told that the author was not writing to be understood—he wished merely to evoke a mood. "He did, too," she concludes, "but he little knew what mood!"

**Ross L. Holman** (*Pulpits Out of This World*, page 52) reveals that when people ask him what he does for a living, "I have to tell them something, so I usually say I am a freelance writer. They look at me with a sort of quizzing expression that says, 'Are you kidding?'" He doesn't know what he got for his first article, but he was paid \$5.22 for the first three. This was twenty-five years ago. Since then he has sold to something like 150 magazines.



Mr. Holman was reared on a farm and for ten years operated one of his own. During his later teen years, he "had a consuming ambition to be an orator and sway multitudes with my heart-throbbing speeches. I finally made a speech that impressed one person in particular—and this person thus became my wife."

He is beguiled by the fact that so many people take him for a preacher. An evangelist once spotted him on the back seat of a tent meeting and publicly reprimanded him for not sitting on the platform with the "rest of the preachers." "However," he states, "if a writer has to look like somebody I would much rather it be a preacher than anybody else." The nearest he has come to preaching is writing for many church papers about religious topics, on which he has burning convictions. He has taught Sunday school most of his adult life and is active in other ways at his church in Nashville.



## DOES YOUR SUNDAY SCHOOL HAVE "TERMITIS"?

Sure, your Sunday School may look all right at first glance—good attendance, maybe . . . lots of activity . . . But what's really going on—what are they teaching your children in Sunday School?

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### Smoking Clergymen

• Reading the article "Lady Nicotine is No Lady" (November), I wonder what you think about clergymen who smoke the coffin nails, who are chain smokers. Our former pastor and our present reek with 'em.

FLORIDA

J. R. W.

What I think is of course of little importance, but I do think that it is terribly sad. Also I agree with the one asking this question that the influence upon youth is terribly bad.

### Gabriel Courier

• Do you agree with Gabriel's Courier's answer (September "Back Talk") to what I wrote about his charge that Henry Ford III fights against organized labor? Do you believe that these implications and charges are justified?

WAUKEGAN, ILL.

C. A.

I do not agree and I do not believe that the "implications and charges" are justified. I agree with the writer of this letter, but also I am glad that within the principles and program on the CHRISTIAN HERALD masthead my editorial associates have freedom of speech. This freedom is a major reason for CHRISTIAN HERALD's success. Just the same, Gabriel as well as Daniel should benefit from forthright criticism.

### The Efficacy of Prayer

• Reading your "My Faith Today" article, I wondered how you could expect any thinking and open-minded person to believe that nonsense about prayer curing sickness . . . I bet you go to a doctor when you are ill . . . Your silliness may appeal to some but not to me.

NEW JERSEY

J. F. H.

(The above appeared in a letter written to me about a little article in my column, "Americans All," which appears in a number of daily journals. My answer follows.)

I regret that you failed to get the full significance of my little piece, "My Faith Today." Certainly, I consult doctors, do everything I possibly can to help myself and members of my family when they are ill—all that is part of my faith. Certainly, too, physical sickness and body disease are not the real end of man. I went to the hospital, was given the best of

care, but beyond all that, put my trust in the promise, "The prayer of faith shall heal the sick."

I have no disposition to argue. This is not a debate. It is an experience which I wish you might share.

### Religious Liberty

• In our local school system we have a Bible teacher who is paid by funds subscribed by individuals and churches. Her course is optional, not doctrinal, and when questions arise the teacher asks the student to have his or her own pastor explain, and controversy is avoided. Now comes a clergyman who is not pleased. He is leading a campaign to have this class stopped. Is this religious liberty?

MISS.

M. H. M.

As stated to me the situation is tragic and the attack of the clergyman mentioned thoroughly un-American. If that class is stopped, if that teacher is silenced, it will be just too bad for the community.

### Child Evangelist

• I have been deeply impressed by the child evangelist who has held meetings recently in Virginia. It seems to

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A correspondent from the Cook Islands in the South Seas, where 20th-Century conveniences have not reached and which is perhaps the one spot in all the world that remained completely untouched by the war, could use an old-fashioned magic lantern. There is no electricity and the light must burn kerosene or acetylene, and my friend is particularly anxious to obtain sets of slides illustrating the Bible. He could use colored slides too, suitable for the "small fry" he describes. The island of Mauke has just eight mails in a year; from December to April the little village is completely out of communication with the rest of the world.

If you can answer this very worthy appeal, we shall send you the address, enabling you to mail at once and direct.

D. A. P.

me that one who preaches Christ so as to win hundreds to profess Him should not be criticized by the clergy and his parents attacked. What do you think?

RICHMOND, VA.

G. M. D.

Granted that even in the pulpit "a little child shall lead them," I deeply resent the exploitation of children, and I know of no greater exploitation than the "child preacher" incidents. Any precocious child can be trained, and these children are trained. Even when parents are sincere they are not to be excused. Child actors in Hollywood are very remarkable too, but they are under the most careful supervision.

### Housing For Older Girls

• I agree that we cannot do too much for young girls coming into our great American cities. But what about the girl 25 years of age and up? There is practically no suitable housing for her and no attention is paid to her. She is just about helpless in finding reasonably priced, attractive or even decent living quarters. Also do you not think that many adolescent girls would be better off if they remained in their own homes in the religious and cultural environment of their birth?

NEW YORK, N. Y.

L. McC.

Yes, many young people would be much better off remaining in their home communities. But many others would be sadly worse off. Here again an answer cannot be standardized. Certainly, however, too little attention has been given to the older business girl. Living conditions for her in American cities are sadly inadequate and often a scandal. Frequently, as the one asking the above question points out, in her letter, the YW and YMCA's, Salvation Army and other social agencies confine their activities and facilities to younger girls (also younger boys and young men), to the exclusion of these others whose needs are equally imperative.

### A Sinner in Need of Prayer

• A member of my family who belongs to the church and is active on various boards is stealing from his company. He has a generous salary, quite enough to care for everything, but has an awful fear of dying poor. What can I do? Something must be done or the crash will come.

MISSOURI

M. C.

First, continue to pray. But you must bring these facts, if they are facts—if you actually know of the thefts—directly to the attention of the guilty party. It may be that you can talk to someone in whom you have great confidence, your pastor perhaps. Certainly you cannot delay facing this issue squarely.

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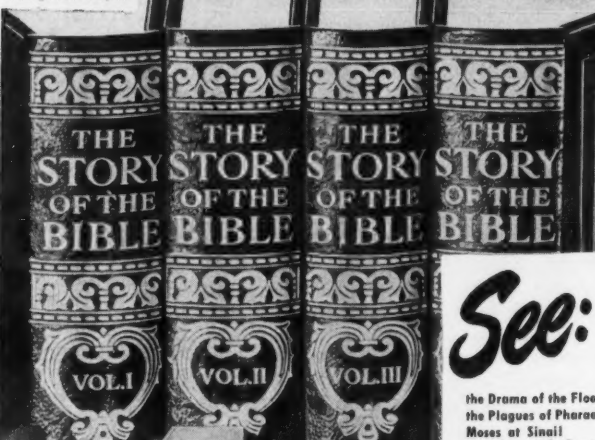
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# The Singing Waids

By DELBERT LEAN

ILLUSTRATOR: ALFRED MILLER

**F**OR over thirty years Ben Waid had rung the church bell each Sunday morning in that little country church at Parfreyville. He'd missed few days in all that time.

One day, last summer, as I stepped inside the belfry door I had a shock. The bell-rope was in the hands of someone else. Someone who was quite competent, I'm sure, and yet—it wasn't Ben. Ben was in his place, however, in the choir, and after church I asked him to explain.

"I've given up the job," he said.

"That so," said I. "What for?"

"I'm getting old," he said frankly, "and cannot climb the ladder to the belfry tower. I have a younger man to take my place. From now on he will ring the bell."

It was a shock to all the worshipers there, and yet we recognized the good sense of it, too. He'd called the neighborhood to church, in Parfreyville, for over thirty years, but now, a younger man must take his place. The people really thought that no one else could ring that bell. For years we'd driven to that little country church, and couldn't hear that bell without thinking of the Waids, for Mrs. Waid was just as much a part of it as Ben. I know it may seem just a little thing to ring a church-bell, as Ben Waid had done, for many, many years yet he always rang it on time and such punctuality requires a devotion that is rare.

But there were other things the Waids had done besides the ringing of that bell. For thirty years, she was

the superintendent of the Sunday school. She served as the first District President of the W.S.S.C. For forty years, she had been organist. They both loved music. Both loved to sing and play. The love of music, like a scarlet thread, ran through the warp and woof of all they did. Before their marriage, each of them had given six years of service in the choir.

Two children came to bless their home. When old enough to go to church, these children sat on the front seat and joined their lovely childish voices to those of older folks. Each member of the family had a singing heart, and "singing hearts" in Ben Waid's home meant that the children, too, would catch the joy in melody and song. They did, of course. The "Singing Waids" soon brought delight

to all that countryside. That family quartet was called upon for all occasions, whether grave or gay. They sang at funerals, weddings, entertainments, church services. They gave their time cheerfully and so were loved for it by all.

For over thirty years, as I have said, they were the caretakers of the church. It was no easy task, especially in winter time, when zero weather came and snow was deep. The church, which had been cold all week, must be made comfortable by nine-fifteen on Sunday morn. In coldest weather the furnace fire must be started up by Saturday afternoon. At three or four o'clock on Sunday morning, Ben must trudge the quarter of a mile that lay between his home and church, to see that everything was coming on. Then back again and, after a short rest, with animals to feed and a hasty breakfast, he'd set out for church once more.

The church was kept immaculate. The neat appearance of the yard and of the building attracted every passer-by. The things their hands had found to do, they did with loving care. They made the house of God a place of beauty. The work they did so willingly, their cheery smiles, the organ music and their songs, their service in the Sunday school, the overlapping services of many, many years in that community and church, were one melodious song that came from singing hearts. That Parfreyville community and church is a better, oh, much better place, because the Waids have lived and sung there.

**T**HERE was a party for the Singing Waids. The people came from miles around. The former pastors of the church were there, and letters came from hosts of friends who could not come themselves, and as I thought of all those people gathered there to pay a tribute to their friends, it came to me how very great the influence of the Waids had been. Everyone, in all that crowd, was obligated to the Singing Waids for something they had done.

It may be, they must lay aside the tasks that once they did. Ben cannot climb the belfry-tower as nimbly as he used to, so younger folks must do the work that he once did so well. Youth, with its visions and its dreams, must carry on the burden of the song.

The burden of the song, it seems to me, is this: Everywhere, in each community or church, the time will come when younger folks must do the work that older ones have done. The Singing Waids have sung their songs to me. Their very lives made melody where they have lived.

I wonder if the echo of their song may have been heard by you—or you—or you.

THE END

## NOT TO THE STRONG

High upon the mountainside,  
Under scourging thong  
Of wind and sleet, the oaken tree  
Toughened and grew strong.

Close beside, the slender birch—  
Delicate of form—  
Writhe in ashen agony,  
Bending to the storm.

Why the gale brought down the oak  
At the summer's end—  
While the birch stands straight and  
tall—

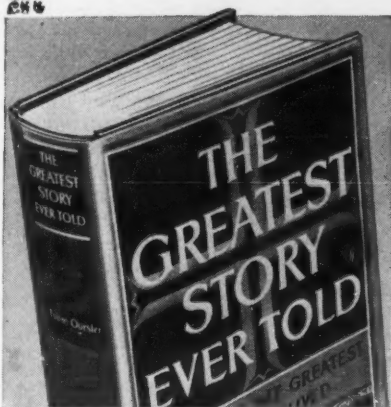
Who may comprehend?  
—Jessie Wilmore Murton



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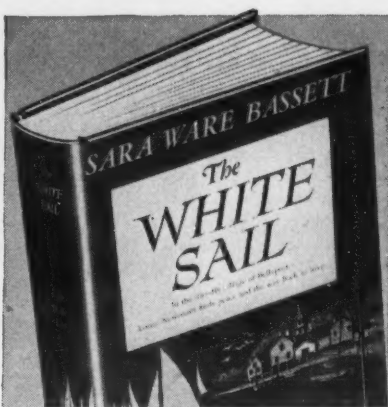
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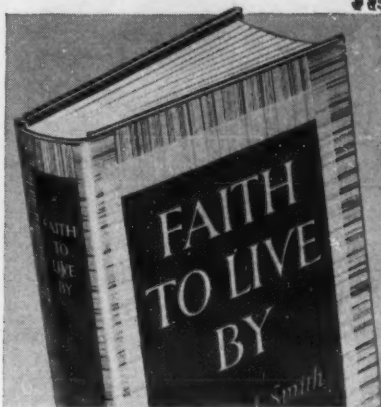
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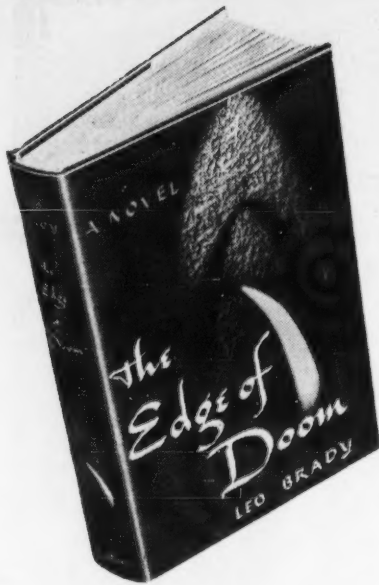
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# Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

## • Sunday, January 1

### THE CONTINUING BAND OF DISCIPLES

ACTS 1:1-14

LUKE, "beloved physician," had written one book for his friend Theophilus. In it he had sketched the life of Jesus. "Even before the former volume has been properly proofread, the heralds of the news race down the streets of the Roman and Grecian world: 'Extra! Extra! New developments in the case of Jesus!'" So Dr. Halford Luccock describes the close relation of Luke's Gospel to Acts.

The story of Jesus was not ended but only begun with the Gospels. Jesus had given the disciples such proof of His resurrection that they were willing to risk their lives on it. They took seriously His command and promise, Acts 1:8, and Luke wrote Acts to make a permanent record of the spread of witness from Jerusalem and Judea to Samaria and the great centers of population in the Roman empire. There was no attempt to tell the whole story of the acts of the apostles. Luke "hit the high spots," giving the history of the progress of Christianity from its beginning in Jerusalem to the Roman capital.

"The Acts of the Apostles" is not the original title. "Acts of Apostles" would be more accurate. Peter and Paul are the chief figures in Luke's story. John is mentioned only three times, James once, and that the record of his martyrdom. Stephen, Philip, Timothy, Silas, Barnabas, none of them of the original band of disciples, receive more attention because their acts played a significant part in the story of the extension of the infant Christian Church.

THE ACCOUNT of the ascension is repeated in the second book of Luke and helps keep the continuity. Mt. Olivet was the scene. They were still speculating about that restoration of the Jewish empire which had always been connected in their minds with the Messiah. Jesus turned their minds away from this speculation to the immediate task—witnessing to the world. And with the task, too great for these humble peasants in their own strength, Jesus promised power. Power, through the coming of the Spirit, was never to

be an end in itself. It was power to witness, power to act. That power would remain with the Christian Church just so long as it kept to its main objective. The Church will always be weakest when it forgets that its mission is world-wide.

The ascension marks the end of physical comradeship with Jesus. At least eleven times He had revealed himself to His disciples after Calvary. They had all the proof of His resurrection they needed. Now they were to learn an even more intimate comradeship with Him than in the days when He had walked and talked with them along the streets and lanes of Palestine. It was by way of the upper room. There they first experienced the power of the Presence through worship.

Prayer was to mean hereafter the realization of the presence of Christ. No longer was approach to their Lord restricted to a geographical location, a place where Jesus was just then. The power of the Holy Spirit was to endow them with faith to commune with Christ, to experience His loving companionship wherever they were and whenever they desired it. The roll call of that upper room is made up of men and women who were to be torn by lions, burned to light the feasts of Roman emperors, and crucified like their Lord. That which changed them from cowards to heroes of the faith was the blessed assurance that Jesus Christ lived and shared their every experience. This faith is still the one means of power to the Christian and to the Church.

### Questions:

Read 1 Peter 2: 9, 10. What relationship did Peter see between the chosen people of the Old Testament and the infant Christian Church? Was Jesus thinking of this when He said He had come not to destroy but to fulfill?

## • Sunday, January 8

### POWER FOR THE CHURCH'S TASK

ACTS 2:1-4, 14-17, 37-41

MOODY tells of three saintly women who came to his meetings night after night. They told him that they were praying for him. He thanked them but said, "Why don't you pray (Continued on page 48)"



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## The New Year

The new year stretches like a waiting field  
Made broad and white with fallen snow. Beneath  
Its smoothness stones and stubble are concealed,  
All ugliness transformed by ermine sheath.  
As yet no foot, by deep or careless track,  
Discloses clearly that its path was here:  
No eager beast has run, or cowered back,  
No man has boldly walked, or crept in fear.  
So brief a time until the gleaming space  
Will wear a new design of dark and light;  
Each line the bent of heart, the set of face,  
Some inward plan and purpose etched on white.  
With such revealing pattern on the snow  
Guide well, O God, the way my feet shall go.

MAREL BROWN

# GABRIEL COURIER



## INTERPRETS THE NEWS

### • AT HOME •

**LABOR LEADERS:** Now that the labor leaders and industrialists of the country have exchanged their mutual courtesies and made or lost their points, let's look at the men who lead labor. How did they come out of it? In just what condition do they find themselves?

John L. Lewis is definitely weaker; he had to back down both on the issue of injunction and an armistice in the soft-coal strike; even if he wins the coal fracas, on his second try, the confidence of his miners in the bushy-browed leader has been seriously shaken. He stretched their nerves and their pocketbooks a little too far, this time. He will modify his course in the future; he is a little disturbed by the course of things—but watch him. He is still John L.

Philip Murray is definitely stronger. He is a more attractive personality than Lewis; men follow him not because he "gets them what they want," but because they like him. He has handed the Communists in his CIO a bad licking. Teamed with him and heading two unions with a membership of nearly two million is Walther Reuther, president of the United Automobile Workers. Reuther has been on the spot, directing the pensions fight for the spark-plug-and-carburetor men. He comes out of it remarkably solid; right now he is in London, as chief of the CIO delegation to the meeting that will probably bring into being a *global* trade union federation. (That *can* turn the world upside down!)

Then there is Harry R. Bridges, president of CIO's International Longshoremen and Warehousemen's Union. Bridges runs his show like a Hitler, and he has a way of winning strikes. But he seems to be slipping; there is evidence of a split in his ranks. If his union and the CIO ever *should* split, he's done.

Last and maybe least is 76-year-old William Green, perennial president of AFL. Mr. Green is not so much a

strike leader as an exhorter. Like the babbling brook, he just goes on and on. He's neither stronger nor weaker; he's just there.

Has the time come for more men like Murray and Reuther?

**FREEDOM:** Minding our own business in our office a week or so ago, our secretary dropped a telegram on our desk. It was from a man we'd never heard of, and who had never met us; he asked that we wire the President and our senator immediately, requesting "justice" and "freedom" for the Communists recently convicted in a New York court. We filed the telegram in the wastebasket.

Justice? They got justice. Freedom? They got that, too—by way of bail. One of them, the minute he got bail, went up to Harlem and inspired a riot. His hoodlums shouted obscene epithets that would make a bartender blush; they threw rocks at the police; they made the streets unsafe for the decent citizens of Harlem—and there are plenty of decent citizens there.

We suggest a national award for Judge Harold R. Medina, who presided over the trial of these vipers in our midst. We suggest, too, that the bail be *revoked* and that every last one of them be clapped in jail again for the sake of public safety and decency. And we predict that, if they are *not* jailed, that they will crawl aboard some good (?) Soviet ship under cover of night and leave us holding the bag—as their pal Eisler did it, some months back. Maybe we'd be smart to let them go, at that; Russia can have them. But—would they like Russia? And would they talk against the government there, as they do here? Not on your life!

**TRUMAN—AND WHO?** It's a little late in the day to be saying anything about the November elections now. You all know what happened. It is enough to report that the Republican party, facing the cold gray dawn of the election's aftermath, is in the most

desperate condition of its history.

In only one state—New Jersey—did the Republicans win an important contest; they won there because a fifth-rate Democratic candidate dragged the Roman Catholic Church into his campaign on a "bingo" issue, and because he stupidly allowed himself to be teamed with cadaverous Frank Hague of Jersey City—a political leader whose support is now enough to defeat a candidate for dog-catcher. Elsewhere, all over the country, the Democrats won. Licking their wounds, the Republicans are chanting a theme-song that resembles Chopin's funeral march: "What'll we do in '52?"

Mr. Dewey, who fought hard for Mr. Dulles in New York, has received the worst set-back of his career; there is doubt that he could even be re-elected governor of New York. Mr. Taft is busy mending fences in Ohio; the old stalwarts of the GOP are already booming him for President in '52. He is the smartest man in Washington—but with an unfortunate personality, politically. Everyone in the party except the old stalwarts seem to feel that if they run him, they will be snowed under again. But watch next November when Taft is up for re-election to the Senate.

Mr. Eisenhower? "Ike" was a lot more attractive in uniform than he is in mufti; he is being lost from the public eye, as prey at Columbia. Mr. Stassen? He certainly deserves a chance at a White House walk, but he just isn't popular with the GOP bosses, which may not hurt him! These are the most likely candidates, and even as such, they don't look too good.

The bitter truth is this: *no man in America seems able now to win the Presidency on the Republican ticket.* Why? Because it is not a case of men or personalities, in the public mind, *but of records and policies.* We'll be whipped for this, but here it is: the Republican party stands in the mind of the common voter as the money party, the big-business party, the anti-labor party. The little man has been handed a lot by the Democrats; some of us are thinking he has been handed too much, and it's time to quit. But the little man is no longer impressed with a Republican platform which consists of a single plank: "The Democrats are no good; we represent the *best* people. Put us in and throw them out!" It is this political snobbery that has put the Republican elephant where he is.

**SUPREMACY:** We pause to bow in the direction of the trustees of the Jefferson Military College, in Mississippi. Have you heard what they did? They were offered land and oil wells worth fifty *million* dollars by a millionaire oilman with more booty than

brains; he would hand over the money if they would promise to teach white racial supremacy at Jefferson, and admit only white Christian youth to their halls of learning. Jefferson needed money, badly; it had been running in the red for some time. But they turned the offer down. They preferred debt to dishonor.

Praise God from whom all such blessings flow! It's this sort of spirit, and not the old Fourth of July oratory, that makes us proud to be Americans. We salute the worthy sons of Jefferson at Jefferson—and we hope they get checks in their mail from every other follower of the Great Democrat who believes in the Christian, American way. But what about the color line?

**THE NAVY:** Calm, brilliant and hard-boiled in the old Navy way is Admiral Forrest P. Sherman, now seated as new Chief of Naval Operations. He succeeds Admiral Louis Denfield, fired from the job because of his opposition to the program of unification for the armed forces of the nation.

Boss Sherman has his hands full; we wish him luck. So did the other grumpy, scowling Navy men present when he was sworn in on his new job. They were more sympathetic with Denfield than with the new chief, though they didn't dare say so. Let's be realistic about this thing: Denfield, who promised when he was sworn in, to go along with unification, reneged, and turned against it. He got a lot of

sympathy from the Navy—but what else could his superiors do but fire him? They had been given a job to do, and he placed himself squarely in their way.

It is our guess that the new chief will not liquidate the United States Navy; he has been a Navy man all his life, and he will stay that way. But he will encourage unification. That's why he was put there. And he is in a far better position to help the Navy than was Admiral Denfield, who had lost the support of his superiors.

It happens every day, in every other walk of life. Why should the country become so excited because it has happened in the Navy?

**COURIER'S CUES:** A new "education" campaign in European propaganda is in the making at Washington. . . . Democrats, with labor already in the bag, are going all-out for (1) the Midwest farm vote and (2) the small-business man vote. . . . There will be some tax cuts next year. . . . Schools will drive harder than ever for Federal funds in next Congress. . . . Top military men are fearful of Balkan war this winter. . . . Franklin D. Roosevelt, Jr. wants to be governor of N. Y. . . . British are building a three-billion-dollar research station for study of germ warfare (more deadly than atomic warfare!) . . . Winston Churchill will fight for re-election, then retire. . . . Stalin is trying to take over all American relief efforts, even CARE.

## • ABROAD •

**DEBT TO EUROPE:** The man next door asked us this week, "What are we getting out of the Marshall Plan? It's all give, to those Europeans; it's all paying out to them, and nothing coming back. What do we owe them, anyway?"

There is a lot of that sort of talk going around. It calls for a little clear thinking. What do we owe Europe? Two very important debts:

1. We won a war and saved our country on their soil. The war, in terms of suffering and destruction, hardly touched us. It ruined them.

2. The next war (God forbid!) will be fought on their soil, not on ours. Think that over, in terms of "cost!"

**U. S. I.:** There is a new "United States" in the family of nations—the United States of Indonesia. We are happy to report it—far happier than we were to report all the fumbling and brutality which preceded its creation.

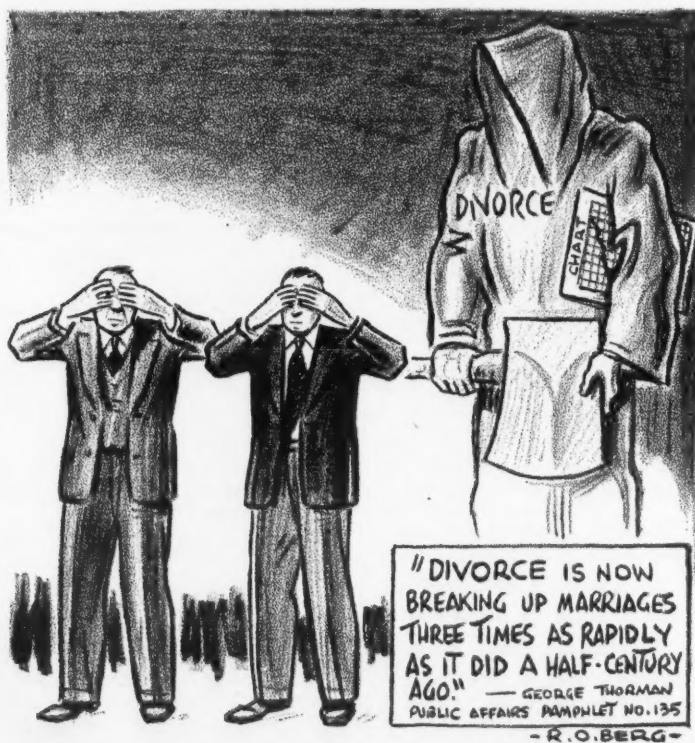
It came about strangely. At The Hague, in Holland, Dutch and Indonesian career diplomats sat down around a table to see what could be done. It looked impossible—until Mohammed Hatta of Indonesia and Jan Herman Van Royen of Holland took a ride in a limousine and got down to business like two sensible human beings. Van Royen went the limit; he said, "They can't do without us, nor we without them." Hatta felt the same way. Together, they broke the ice. A limousine republic was born.

All Dutch forces leave Indonesia; the U. S. I. will control its army and navy, except for the Dutch naval base at Surabaya. The Indonesians will also control their own economy; it has promised not to seize any Dutch property, and to consult with Holland on trade agreements with other nations. Indonesia will pay a \$1.1 billion bill to cover the public debt incurred by the withdrawing Dutch administration.

Not everyone is happy about the arrangement, especially in Indonesia. Some cry, "Too many concessions!" Others say it isn't complete independence. It isn't. But it's a lot better than what they had! The Dutch—especially the Dutch troops in Indonesia—like it. Tanks are rumbling down to the ships at Surabaya and Batavia, carrying banners with the words: "Do it yourself. We're going home to mother!"

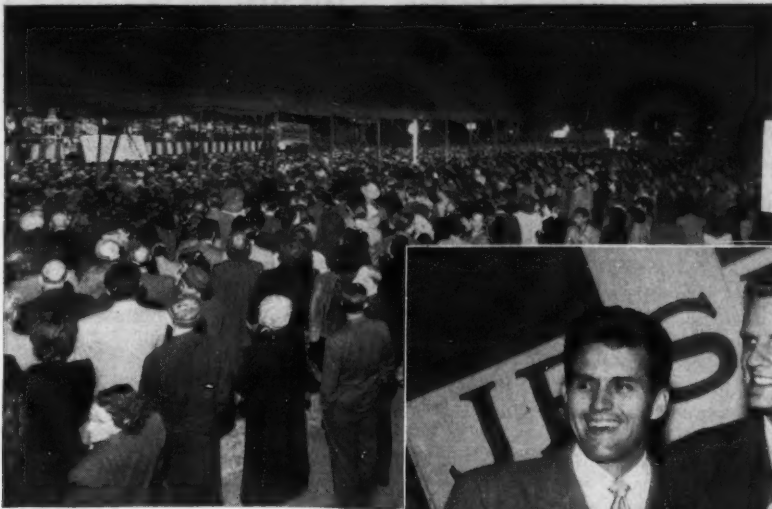
Well — good luck, Indonesians. You've earned it.

**SPEECHES:** Last month, Mr. Vishinsky and Mr. Georgy Malenkov made speeches. Mr. Vishinsky said that Russia was using atomic power to "raze mountains." That's worth a laugh. It would take tons of atom bombs to



"Maybe if we cover our eyes it will go away."





**BILLY GRAHAM PACKS 'EM IN.** In seven weeks at Los Angeles, this fiery, young Baptist evangelist preached to 300,000 in the filled-to-overflowing 6,000-seat tent. Six thousand were converted. He is shown here flanked by Cliff Barrows, left, and singer George Beverly Shea. Graham is president of Northwestern Schools in Minneapolis.



move a mountain, and Russia isn't wasting them at that rate for the simple reason that Russia hasn't bombs in any such quantity to waste! Mr. Vishinsky knows that; what he was trying to say was that his country was using the bomb for peaceful progress, while the U.S.A. was using it to force war on the world.

Mr. Malenkov, speaking in Red Square, was more direct. He stated flatly that the U. S. was trying to enslave the whole world, outdoing the Nazis; that the U. S. is approaching another depression (14 million, he said, are unemployed in the U. S.!) "A third world war," he shouted, "will be the grave for the whole world of capitalism."

Do you want that, Mr. Malenkov?

**THE BOMB:** We're for the United Nations, one hundred and one percent; its ability to stop three wars, to date, is evidence of its power. At its worst, it is better than war! But good as it is and promising as it is, the UN has failed, to date, to do anything about the most crucial problem of our generation: the atom bomb.

There is an impasse here, with the Russians and the Americans deadlocked and the smaller nations looking on and hoping against hope that the thing can be settled. The Americans would establish international control and operation of all nuclear fission and then abolish the bomb as an instrument of war. (It could be abolished; poison gas was!) The Russians would outlaw the bomb immediately, and leave every nation free to develop atomic energy for peaceful use. That's the issue, in a nutshell.

The Russians oppose the American plan because they want no international inspection (it is, says Mr. Vishinsky, "an invasion of national sovereignty"). The Americans oppose the Russian plan on the ground that

there is no guarantee that any nation, possessed of the secrets of atomic energy and tooled for production, would confine itself to peaceful pursuits from here on. Either one side or the other will have to compromise a little—and there is no evidence that either side is ready to do that.

lum. Released time is going, going, gone, and there is nothing to take its place.

It is apparently up to the church and the church school to take care of the religious education of youth up to the time he goes to college. Is your church doing that, in your town?

## ● CHURCH NEWS ●

**CAMPUS RELIGION:** In the midst of the current hue and cry that "American education is outlawing God," it may be healthy to realize that sixty percent of the 100-plus state universities and land-grant colleges in the United States now offer instruction in religion on an academic credit basis.

In these sixty colleges and universities, seventeen have chairs of religion financed by state universities; fifteen have independent schools of religion; more than a dozen give academic credit for the teaching work of denominational university pastors and Christian association secretaries. Thirteen state colleges teach courses on religion in the regular departments of anthropology, art, classics, English, history, psychology, philosophy and sociology.

The trouble does not lie on the level of higher education, but in primary and secondary schools. Religion has been neglected if not outlawed in our grammar and high schools, even to the point of refusal to read the Bible at any time in the public-school curricu-

**PULPIT, PEW:** We rejoice in the action of the Baptist Brotherhood of the South, which has just voted down a proposal that Baptist ministers be asked to vacate their pulpits one Sunday a year and invite lay preachers to take their places. Embracing 138,000 Baptist men in 4,050 organizations, the Brotherhood tells the church world it will stick to its old working principle that "the pastor should fill the pulpit, and the laymen should fill the pews."

That makes sense, in our book. We've heard too many half-informed laymen trying to show the preacher how to preach, to the disenlightenment, disenchantment and disgust of all. Preachers are trained to preach, and while some of them seem to give little evidence of it, they still know more about it than the best-intentioned layman, with no training at all. There is a time when the layman should speak, however; it would be a powerfully good thing if there could be one meeting a year in every church when the layman has a chance to talk back to the preacher, right out in meetin'. Any preacher worth his salt would appreciate that. (Continued next page)

# BLIND AND FRIENDLESS



Millions of **blind children** on the mission fields of Asia are victims of superstition and neglect. They sit idly at home or are left on the highways to become homeless beggars and worse.

The **John Milton Society** for the blind is the channel of United Protestantism through which we can reach them. This organization under its President, Miss Helen Keller, exists to serve the religious interests and needs of the blind. Inspired by her concern for the desperate condition of her fellow-blind overseas, a tour of Asia on their behalf was undertaken in the past year. This marks the beginning of a **Christian World Mission** devoted to the evangelism and care of these helpless ones.

## MUCH IS NEEDED:

Awakened public interest, protective legislation, clinics for the prevention of blindness, schools, Christian writings in vernacular Braille and aid to our missionaries in serving the blind.

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**Your gift will hasten this ministry of faith and compassion.**

### John Milton Society for the Blind

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Address.....

But—preaching? We say let those whom God has *called* to preach do that!

**HEALTHY:** The Denver Council of Churches and the National Christian Teaching Mission recently took a census of the city which revealed that about 300,000 persons in the mile-high town have "present or prospective links" with some 345 churches. The local *Rocky Mountain News*—one of this country's best newspapers—announced itself editorially as "startled" at such a high proportion, held that the news gave the lie to present-day contentions of a godless age and declining church influence, and promised to henceforth cover the churches with *able* (not cub) reporters just as it now covers city halls, politics, police courts and women who shoot their husbands because they love them.

We're glad to see the *News* make public confession of its sins of omission in re the Church—and we wonder why so many other important American newspapers are still insisting upon continuing in the same sins. Editors who seem to know just who is going to be elected President four years in advance, and what Russia is going to do next, miss completely the fact that the Church is still the most powerful and constructive force in American life. If a church congregation gets going on a nice juicy church scrap, it makes the headlines immediately; if a preacher runs off with the choir soprano, it's all over the front page before they can buy their tickets for Niagara Falls. But the day in, day out leavening of the lump by the people of America's churches isn't noticed at all.

## ● TEMPERANCE ●

**WASHINGTON:** Washington is the cocktail capital of these United States; no social function is considered respectable if it be so anti-social as to exclude Martinis and Manhattans.

How shocked Washington was during the recent visit of Mr. Nehru to find this social axiom ignored, right under its big red nose! Mr. Nehru attended a second-anniversary-of-the-independence-of-India party given by his brilliant and beautiful sister, Madame Vijaya Lakshmi Pandit, the ambassador from India. Seven hundred attended—and found themselves drinking fruit juice instead of Scotch or bourbon!

Of course, had the 700 known as much about India as they know of the relative merits of Scotch and bourbon, they would have known that Madame Pandit was only honoring the teaching of Mahatma Gandhi, who insisted that the ideal India would be completely free from "the curse of intoxicating liquors and drugs."

**LAST YEAR:** The Year of Our Lord 1949 is now history. And what history! Look back, and you'll find this, as part of it: One out of four *drivers* or *pedestrians* in fatal accidents in 1949 had been drinking; one out of six *drivers* in fatal accidents in 1949 had been drinking; one out of four *adult pedestrians* killed in 1949 had been drinking.

Oh, well, let 'em die. It cuts down the population, and gives more money and food to the rest of us. Who cares, anyway, so long as our personal liberty is safe?

**FRATERNITIES:** Here's an item on the brighter side. On May 16, 1949, Mr. George W. Chapman, Executive Secretary of the Theta Chi Fraternity, wrote the presidents of 90 colleges and universities with Theta Chi chapters, enclosing a one-page questionnaire as to liquor regulations applying to fraternities in those institutions. He found out that 63 to 75% of them *never* permitted beer in fraternity houses, and 14 to 18% permitted it at some time. Was *liquor* permitted in the fraternity houses? 63 to 78% said never; 63 to 78% permitted no bars in the houses. But from 49 to 61% permitted or condoned drinking by students *outside* of those fraternity houses.

It's a good report. The last item doesn't worry us too much. The college dean can't very well follow all his students everywhere, or dominate their lives off the campus. But the dean is evidently doing his best to keep the campus clean, and that's something!



**Dr. John A. Tate, Richmond, Va., secretary of Virginia Christian Missionary Society, is the newly elected president of the International Convention of the Disciples of Christ.**

RNS PHOTO

# The kind of story everyone loves *You'll love it, too!*

- ✓ Because it's about a family doctor
- ✓ Because it's warm and human
- ✓ Because it's full of tenderness and joy
- ✓ Because it will hold you to the last

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When young Dr. Will Phelps brought his bride Jane to San Gorgonio, he didn't realize how swiftly he would be drawn into the lives of the people he had come to serve. He soon discovered, though, that people need more than medicine and skill from a doctor—sometimes they need his understanding and courage to straighten out sickness, which is often of the heart as well as the body. There was so much that Dr. Will did for others. But who was to guide and help Dr. Will and Jane when troubles entered their door? If it hadn't been for Jane's love and loyalty, the dramatic climax of this absorbing story might have been very different!

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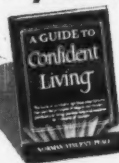
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# Editorially Speaking...

## ● BINGO DEFEATED

**T**HE November elections turned up many surprises, and, from our standpoint at least, one particularly gratifying result. In New Jersey, an all-out fight was made against Governor Alfred E. Driscoll who on his record was a successful candidate for re-election. Among the supporters of his opponent were those who favored "a wide-open bingo state." Governor Driscoll did not dodge the issue, but, accepting the consequences of his forthright position, went straight ahead.

In the heat of the campaign the New Jersey Council of Churches reiterated its stand against legalization of all forms of gambling, "including bingo." This Protestant council thereby took direct issue with Auxiliary Bishop James A. McNulty of the Roman Catholic Archdiocese of Newark, who had asked nuns and other Catholic educators to distribute through parochial schools circulars urging the election of Governor Driscoll's opponent, who favored a referendum on legalizing bingo.

Bishop McNulty was reported in the daily press in an unusually vigorous speech endorsing bingo as a vital aid to Roman Catholic educational and religious activities. The president of the New Jersey Council of

Churches, the Rev. Edward Allen Morris, addressed a letter to more than 2,000 Protestant ministers in which he said, "I do not demand that the Chief Executive of our state serve the interest of my particular church, but I do expect that he shall promote the total well-being of all our citizens without regard to race, creed or color, especially that vast segment of our population who can least afford to be further stimulated and nurtured in the gambling philosophy of life."

Bingo is gambling of the most insidious sort. By no stretch of the imagination can it be justified as a "game of skill." It encourages delinquency in all ages, particularly in youth, and for any church to support it is a social dis-service.

Recently in Quincy, Massachusetts, the president of the Granite Trust Company, Mr. Delcevare King, stated that a former employee of the bank misappropriated funds and that a former domestic in his home committed small thefts to finance bingo. It is just too bad when religious and social agencies stimulate and feed this gambling mania.

Orchids to Governor Driscoll of New Jersey. May his tribe increase.

## ● COCKTAILS BEFORE GRACE

**I**N mid-November the managing editor of Ohio State University's student daily was shot and killed by a fraternity brother. It doesn't make sense, does it? As reported in the morning paper, the shooting followed a cocktail party and dance that celebrated Homecoming. University regulations forbid intoxicating liquors in fraternity houses. The befuddled killer remarked when taken into custody, "When I drink I get trigger-happy." I think that I would rather be the man killed than the trigger-happy killer. He is sober now, and he will hardly live long enough to forget the deed and to forgive himself.

This tragedy, which follows an equally sad affair of the same character which within the year has cast a heavy pall of gloom over Dartmouth University, brings into sharp focus the growing problem of American college life—student drinking and fraternity drinking parties.

A current popular weekly carries the rather lurid description of a University of California protest demonstration in Berkeley against the banning of liquor and of unchaperoned parties from all "fraternities, sororities and living groups." President Robert Sproul clamped down. Disgruntled "brothers" held a mock liquidation sale. Flags were flown at half mast, black armbands were worn, and on one fraternity house a large sign appeared which queried rather plaintively, "Are the doors of paradise forever closed?" The president was criticized by student editors for not discussing

the decision with representatives of student groups. "The administration has failed to treat students like adults," one editor concluded. But the administration spokesman replied: "Traditional rules are now going down on paper. Student opinion will never be consulted as to whether mixed parties can be held in fraternity bedrooms."

That last suggests an even more serious phase of the total problem confronting college and university administrations. In our social practices, college life has gone a long way in a short time. But let it be added that it has not traveled far ahead of community and home life. The example set by the alumni and alumni influence in fraternity life has a direct bearing on fraternity excesses today.

Since the incidents occurred which are referred to in this editorial, I attended the "launching dinner" of a great university's multi-million dollar campaign. Shades of the Methodist ministers, missionaries and bishops who have graduated from it and gone into all the world to add luster to its honored name—before the grace, cocktails and highballs were served!

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD

## BULLETIN:

# Fast Track Today!

*... so fast, indeed, that legalized horseracing this year will trample down character, moral fiber and \$5 billion from 15 million Americans. Here's a sample of what to expect if other forms of gambling are legalized "to solve our tax problems," as the politicians put it. Read, mark and pass on!*

By ALBERT H. MOREHEAD

SOME 20,000 times each year, somewhere in the United States, a barrier is sprung, a crowd of spectators screams with excitement, and a half-dozen horses, more or less, are off on a mad dash to be first around a race-track. Riding the backs of those horses are not merely the tiny men, weighing 100 pounds or less, known as jockeys. More penetrating observation will reveal that our innocent race-horses carry a far heavier burden—a burden of despair and crime and death.

It is one of the remarkable phenomena of our civilization that fifteen million Americans dissipate their money, their aspirations and their moral fibre by betting on horse races. Nor are these the dregs of our society. Intelligent men and women hope and even expect to profit from their bets—though it is demonstrable that they cannot but lose. Many of these are fundamentally good men and women who go to church on Sunday and contribute their dollar, then to the race-track on Monday (or, what is more likely, they'll merely 'phone their bookmaker) and contribute ten.

Psychologists have their explanations, couched in abstruse terms; most of us dismiss the subject by calling such addiction to horse-race betting a disease. If disease it is, it is a universal, an ancient and a virulent one.

In every country of the western world, betting on horse-races is the most widespread form of gambling, which itself is universal. In the United States, for example, more than five billion dollars are bet on the races each year—about \$1,800 million at race-tracks, where open betting is legal in thirty-seven states, and the rest of it with private bookmakers. Attendance at American race-tracks exceeds 25 million each year. During the war it was necessary to curtail

ILLUSTRATOR:  
LUMEN WINTER





## *Lines of a Layman*

### OUR GREAT ADVENTURE

*By J. C. Penney*

**A** FEW months ago a friend of mine was packing his bag for a weekend at St. Martin's House in Bernardsville. His young son heard him say that he was "making a Retreat" that weekend. Knowing best the language of war, the son remarked, "Retreat, Dad? Who is after you?"

There is more wisdom in the boy's words than is revealed at first glance. It is not only "who" but "what" is after modern man. Our society is extremely complex and very materialistic. In this setting man struggles to calm his nerves and to develop his spiritual capacities. Nothing can aid him more than to get away from his usual environment to some place where he can think, pray and be silent in the Presence of God.

The idea of a Retreat is nothing new. Jesus used it and saw clearly the temptation which faced Him early in His ministry. The saints, Augustine and Francis of Assisi, left their home to become "grounded in the love of God." George Fox in the first page of his journal says, "I walked abroad in solitary places many days and often took my Bible and sat in hollow trees and lonesome places till night came on." It was in one of these Retreats that he made his great discovery: "There is one, even Christ Jesus, who can speak to thy condition."

Now that the war and its aftermath has revealed to what extent we are "bankrupt inwardly," there is an even greater need for us through occasional Retreats "to let the Spirit of God find its peculiar incarnations in our century—that is our great adventure," says Gilbert Kilpatrick.

racine because it caused so much absenteeism in factories. There are about 275,000 persons employed directly in the breeding, training, and racing of horses and maintenance of race-tracks, and this does not include at least as many more whose employment is dependent on the races.

Horse-racing has its own large press, consisting of dozens of newspapers and magazines; in addition it occupies a great deal of space in general newspapers and magazines. Bookmakers, their employees and hangers-on are a large society in themselves. Thousands of persons are occupied in compiling racing statistics. There are networks of telephone and telegraph wires whose use is monopolized in the dissemination of race results and other information essential to those who bet.

All these services must be paid for by those who attend the races and those who bet on them without attending. Payment for services means, of course, paying the living expenses of those who furnish them, and horse-racing, like illicit enterprises, must support its entrepreneurs in lavish style.

How does the American public pay this gigantic sum? Partly, of course, by buying tickets of admission to race-tracks, partly by subscribing to racing publications (including those disreputable ones called "tip sheets," which

pretend to predict the horses that will win forthcoming races), but mostly by the simple expedient of betting their money and losing it. The annual cost of admission to race-tracks seems staggering enough—more than \$50 million—until you realize that American horse-race betters lose approximately one billion dollars a year! It is more than the entire sum they spend on radio entertainment; it is almost as much as they spend on motion pictures.

It should be apparent that it is theoretically impossible to win from an enterprise that must milk its so-called patrons for more than a billion dollars a year. Yet people continue to try. From this vain pursuit come the tragedies that make horse-race betting the social and moral blight it is. The first bets are made with hope, the next with the desperation born of frustration, and from such desperation comes tragedy.

No one needs to call attention to the recurring newspaper stories of embezzlement, theft, desertion, suicide, prompted by losses in betting on horse-races. There are, however, some outstanding and intrinsically significant examples. A well-known artist whose talent has earned him \$30,000 to \$150,000 each year for thirty years is nevertheless penniless—and, in fact, has never ended a year with more money than he had when he began it;

he lives moderately in every respect but one, but that one is addiction to betting on races.

A celebrated churchmen's scandal of this century was the misappropriation of many thousands of dollars in missionary funds by their custodian; he lost it all on the races, first because he thought he knew which horse would win the race, and later in frantic efforts to recoup his previous losses. This last case is quite typical. The culprit apparently had no other serious defect. After disaster finally struck him, he spent the rest of his life making good on his defalcation and eventually paid back every penny.

What dread disease is this that can corrupt a man whose character is otherwise so strong?

It is not a new disease, as was remarked before; even in ancient Rome it afflicted the pagan population, and in the early years of the Christian era there were many ruined families, disgraces and suicides due to betting on chariot races.

**A**N examination of the rules and procedure of betting must be convincing proof of how hopeless is the better's position.

All race tracks in the United States use the "pari-mutuel" system of betting. This originated in Paris, France, and is based upon putting all bets on all horses into one pool, which is then distributed among those who bet on the winning horse or horses. (So, "Paree" plus "mutual" was corrupted to pari-mutuel.) In race-track terminology there are three possible bets on a race: "straight," "place" and "show." A "straight" bet is one that the horse selected will win the race; a "place" bet, that the horse will finish no worse than second; a "show" bet, that it will finish no worse than third.

At each race track, there are dozens of "ticket windows" where one may place bets. A ticket may be bought for \$2, \$5, \$10 or \$50. After the race has been run, the holder of a ticket on a winning horse may take it to a cashier's window and receive his winnings. The ticket windows are crowded; the cashier's windows (though there are far fewer of them) are quite easy to reach.

Here is how the pari-mutuel system works, and why one cannot beat it:

Suppose there are five horses entered in a race; we will call them A, B, C, D and E. First, consider "straight" bets only. The crowd at the race track bets a total of \$24,000 on these five horses: A, \$10,000; B, \$6,000; C, \$4,000; D, \$3,000; E, \$1,000.

Horse "A" is the favorite; more of the betters fancied his chances than those of any other horse. Horse "E" is a "long shot"—few betters think he will win. (Continued on page 53)



# AUNT LUCILLA *Remembers*

The tender little story of a boy, a dog and a maiden lady who came to understand

By ADELIA MACMILLAN

ILLUSTRATOR: STANLEY MAXWELL

"YOU are to have the southwest bedroom," Great-aunt Lucilla stated. Thayer agreed politely. The one room he had seen in the whole house that he liked at all was a warm little attic over the back kitchen. It was full of fascinating rubbish, small trunks with rounded tops, discarded furniture—all without a trace of dust, because that was the way Miss Lucilla Pendleton kept house, like all the women of her line before her.

She and the boy had come up the back way through the garret in the ell; the more feet she could keep off the front hall carpet the longer that handsome piece of red Brussels was going to wear. It had already outlasted one generation.

"Your father always had this room when he visited here," she went on. This made the high black-walnut dresser, the marble-topped bureau, the enormous bed with its headboard to the ceiling seem a little smaller and more intimate. Thayer did not know his father very well, but they always had fun when they were together. Thayer Pendleton, Sr., was a special correspondent for his paper, an expert on the complicated politics of Asia, and now off to China on a journey so extensive that this time neither school nor camp would do for a nine-year-old son. (Thayer had seen his mother only with baby eyes that held no memory.)

"You sure that's all the luggage you had?" His aunt sounded critical of the chambermaid who had packed for him. "It's nearly all comic books and little wooden aeroplanes!"

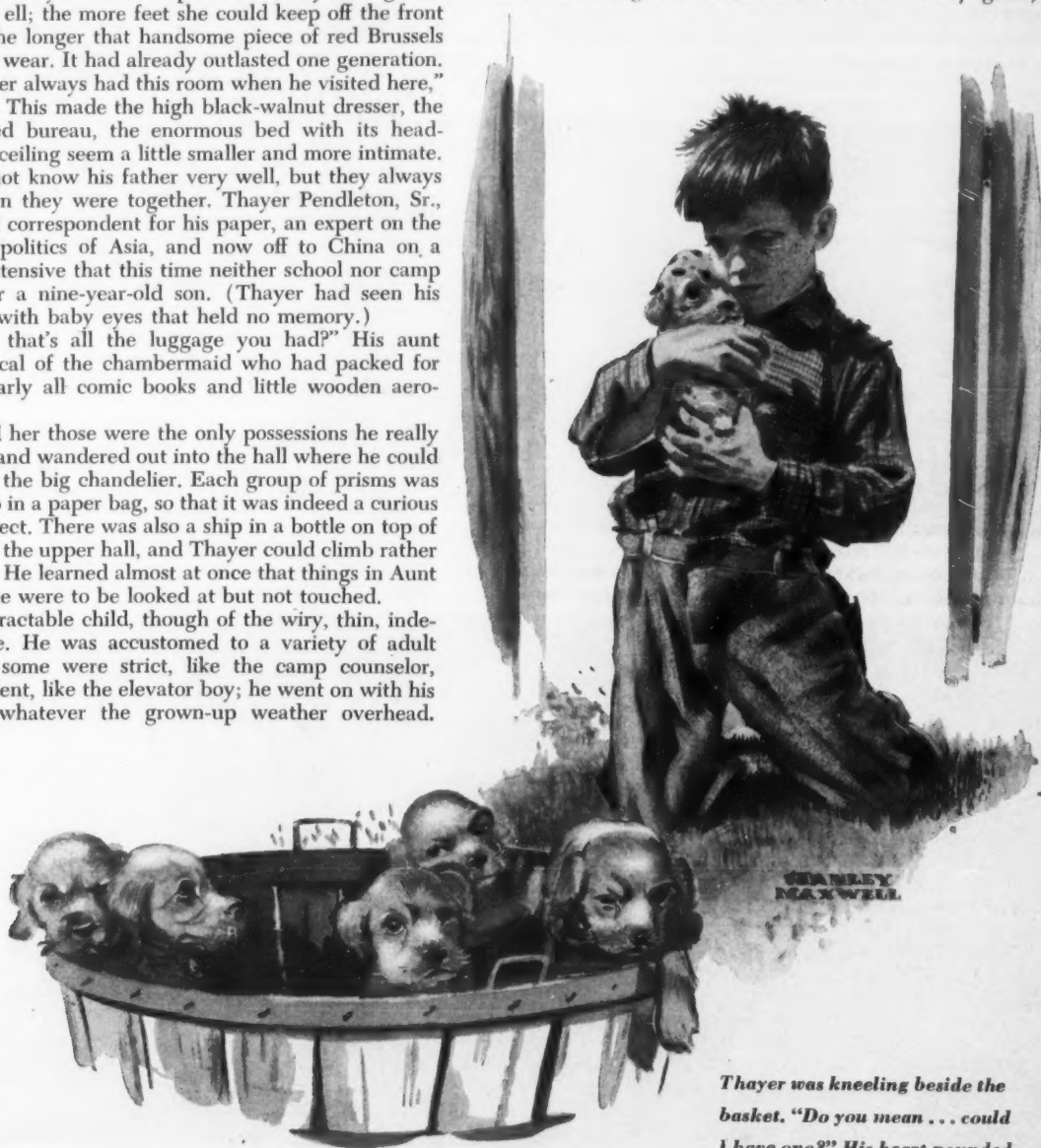
He assured her those were the only possessions he really cared about, and wandered out into the hall where he could look down at the big chandelier. Each group of prisms was neatly tied up in a paper bag, so that it was indeed a curious object to inspect. There was also a ship in a bottle on top of a bookcase in the upper hall, and Thayer could climb rather expertly . . . He learned almost at once that things in Aunt Lucilla's house were to be looked at but not touched.

He was a tractable child, though of the wiry, thin, indefatigable type. He was accustomed to a variety of adult companions: some were strict, like the camp counselor, and some lenient, like the elevator boy; he went on with his private life, whatever the grown-up weather overhead.

When Miss Pendleton's friends first heard that she had agreed to keep him during his father's absence they were inclined to pity her with the semi-malicious, time-she-had-her-share-of-trouble pity of friends.

"You take a boy that age and he'll rampage and he'll ruin," they warned her. But after a day or two she was able to tell them triumphantly, "The boy is no trouble at all! I have a schedule for him and keep him to it."

She was talking to herself, as older (Continued on page 66)



Thayer was kneeling beside the basket. "Do you mean . . . could I have one?" His heart pounded.

# Meet the Ohlingers

They grow Idaho potatoes; they always stand ready to help where help is needed; they say: "Do right by the Lord and He'll do right by you"

**H**OLD onto your chairs, boys; I've got another proposition!"

To the building committee of the struggling little Christian Church of Gooding, Idaho, that announcement has but one meaning: "Brother Bill" Ohlinger, a lean-jawed, 66-year-old potato farmer whose weatherbeaten skin and powerful, gnarled hands attest a lifetime of persistent toil, has come

up with a brand new, money-making idea for the new church, now in its old-building-plus-new-basement stage.

The elders and deacons may grin slightly, but they'll also be all ears. For whatever Brother Bill's brainstorm may turn out to be, it will surely be highly original. More than likely it will be an effort in which most, if not all, of the 200-member congregation can share.

Next to love, cooperation is perhaps the most vitalizing word in this practical Christian's vocabulary.

Once, taking his cue from the Parable of the Talents, Bill Ohlinger said, "Boys, given a little to start, plus a little work of our own, we can earn money for the Lord. My proposition is this: Viola [Mrs. Ohlinger] and I will buy some young spring shoats and distribute them among members of the congregation who will agree to feed and raise them, sell them in the fall, and turn the money into the building fund. What do you say?"

Put up to the congregation, the novel proposition was accepted by seven parishioners—most of them youngsters—and sale of the fat porkers in September swelled the building fund considerably.

Another time, Brother Bill bought seed and planted five acres of beets on his own land. In spare time the congregation worked the crop. Then a dry spell killed the young beets. Undaunted, the gaunt but spry old farmer replanted "the Lord's acreage" in beans. Again the congregation set to work. Blight struck, ruining all but a small

"Brother Bill," left, aided by friends, loads a truck with potatoes. In 1948, the crop from his three farms totaled 40,000 100-pound sacks.



Below: Bill and Kenneth prepare to go hunting. They hunt mainly to keep down the coyotes and other "varmints."



Pastor Moore and Mrs. Moore chat with Viola and Bill Ohlinger outside the door of the temporary church building.



By  
**THORP McCLUSKY**

PHOTOGRAPHS BY THE AUTHOR  
AND JORDAN STUDIOS, GOODING, IDAHO

portion of the crop. The building fund realized only \$109 from the summer-long effort. "Maybe we weren't good enough Christians," Brother Bill philosophized.

It's a reasonable certainty that, within the next three or four years at most, the little stucco-walled, Spanish mission church with the colorful red-tiled roof and bright chimes in the squat, square tower will be a reality. Wherever there are families like the Ohlingers, things have a way of getting done!

"Practical Christianity" expresses in a nutshell the way of life of Bill, Viola, their three grown children, and their four grandchildren. Incredible as it may seem, there is not a smoker or liquor drinker among the three generations, and profanity or obscene language is unknown in the Ohlinger home. In forty-three years of married life, Bill and Viola have yet to exchange their first cross word. Daily devotions, tithing, regular church attendance, working for the advancement of the church and the betterment of the community are inbred in the bones of the entire family.



*Back from church, the Ohlinger family and visiting relatives sit down to a big Sunday dinner. Much of the food comes from their own farm. Bill presides at the head of the large table.*

Though the second generation no longer lives with the old folks, both children and grandchildren are frequent visitors, as is practically the entire church congregation. A favorite reunion time is Sunday evening after church, when the big twelve-room ranch house Bill built last year is often jam-packed. Viola is kept busy serving popcorn balls, cookies and fruit punch, and keeping the kiddies occupied with the wide assortment of games she has in readiness. On such occasions, Bill is



*Mrs. Ohlinger at her frozen food locker. Below: Sunday services in the temporary quarters of Christian Church.*

*Bill, left, the pastor, second from right, and two other parishioners, discuss the plans for the new church.*





likely to read a favorite chapter from the big family Bible.

In these days when "Christian living" is often pooh-poohed as visionary, impractical, and a sure road to the poorhouse, it's refreshing to note what has happened to the Ohlingers. Bill and Viola are more-than-middling prosperous. Last year, the crop from their three irrigated, highly mechanized farms—some 276 acres all told—included 40,000 hundred-pound sacks of the finest Idaho potatoes, plus clover seed and alfalfa. Son Clarence is owner of the Ohlinger Packing Company, a thoroughly modern meat-processing plant. Daughter Elva is the wife of Clarence Low, a well-to-do farmer. The other daughter, Elta, married at the age of 16 after what, unfortunately, appears to have been a too-brief courtship. This marriage ended in divorce, but Elta's son, Kenneth, now 14, has been legally adopted by the grandparents and is living with them. Elta, who lives in California, pays frequent visits home, and only last May flew to Gooding to stay a month with her parents and child.

*The Ohlingers have an "office" in a corner of the living room. "Brother Bill's" guns are in the background.*



"Do right by the Lord," believe the Ohlingers, "and He'll do right by you." This includes, of course, doing right by your fellow men, and, on occasion, it has proved expensive. Once a group of produce wholesalers contracted for Bill's entire potato crop. Learning that the market might collapse, he offered to cancel the contract. The offer was accepted with alacrity, and Bill took a loss of more than \$15,000. "But I gained their respect for life," he says with satisfaction. "In the long run it pays."

Bill believes that whatever success he's gained was due to being honest. "A crooked man can get away with it for a while," he says, "but sooner or later he's bound to get into trouble. I claim that the more honest a man is, the more successful he'll be."

You can tell a lot about a man by how long his hired hands are willing to work for him. Bill employs anywhere from four to fifty men, depending on the season. One veteran—Tom Hoffer—has worked for Bill for more than thirty years. Dick Jorst and Walter Cosler were content to stay with

him for their entire lifetimes.

Except for "tending the water"—a daily must on irrigated farms—and taking care of a few other chores that won't wait, the Ohlingers never work on the Sabbath. "It's sensible not to," Bill says. "Sunday was set aside as a day of rest. Did you ever see a fellow who works on Sunday get any farther than the fellow who is content to work from sunrise to bedtime the other six days?"

Pastor Carlton Moore, who looks something like a youngish Abe Lincoln, summed up the significance of this family when he said, "You know, money does strange things to some people. Many, when they are poor, would like to do substantial things for humankind, but can't. Others, after they have acquired the means, find they have lost the desire. The Ohlingers have both the means and the willingness."

**B**UT the pastor is impressed even more by the Ohlingers' unusual humility and down-to-earth thoughtfulness. When the parson, with his pretty brunette wife and infant son, moved to Gooding from Missouri, their furniture was delayed in transit. Somehow Bill Ohlinger learned of the dilemma. Down to the barren parsonage he came with a truckload of household essentials to tide the family over until their belongings arrived. When the church janitor was sick, Mrs. Moore went over with mop, pail, and dust rags, and found Bill Ohlinger down on his hands and knees, scrubbing away. And a year ago, when Parson Moore's father was ill back in Ohio, Bill Ohlinger showed up as the minister was leaving for the 1,500-mile journey, and unobtrusively pressed a folded bit of paper into his hand. It was a check for \$50.

Tales of the Ohlingers are legion. When they were still relatively poor, Viola nevertheless managed to find the wherewithal to stuff Christmas boxes and stockings with candy, nuts, fruits, and toys to distribute them to the children in less fortunate homes. She did this every year, even throughout the depression.

Viola has always worked as hard as Bill, and raised her children to do the same. All her life she has done all the cooking, including baking pastries and canning fruits and vegetables. She makes all but her Sunday-best dresses, does the family laundry, and until recently "ran up" the family's sheets and towels, as well as her husband's shirts. She was careful to teach the girls everything she had learned about running a house, including such long-term economies as buying in quantity whenever possible. All the children

*(Continued on page 70)*



*Left: Kenneth at his chores. Below: A building-fund "bank" is passed in Mrs. Moore's Sunday-school class.*



# "I REMEMBER...."

Edited by KENNETH L. WILSON

I remember, I remember  
The fir-trees dark and high;  
I used to think their slender tops  
Were close against the sky:  
It was a childish ignorance,  
But now 'tis little joy  
To know I'm farther off from heaven  
Than when I was a boy.

THOMAS HOOD,  
from "The Bachelor's Dream"

**T**HOSE are our best friends  
in whose presence we are  
able to be our best selves.

—CHARLES W. KOHLER

Send Them to Bed with a Kiss

O mothers, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play:  
For the day brings so many vexations,  
So many things going amiss;  
But, mothers, whatever may vex you,  
Send the children to bed with a kiss!

The dear little feet wander often,  
Perhaps, from the pathway of right,  
The dear little hands find new mischief  
To try you from morning till night;  
But think of the desolate mothers  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss!

For someday their noise will not vex you,  
The silence will hurt you far more;  
You will long for their sweet childish voices,  
For a sweet childish face at the door;  
And to press a child's face to your bosom—  
You'd give all the world for just this!  
For the comfort 'twill bring you in sorrow,  
Send the children to bed with a kiss!

—Author Unknown

## SOUVENIR

*I found them in a book last night,  
These withered violets:  
A token of that early love  
That no man e'er forgets.  
Pressed carefully between the leaves,  
They keep their color still.  
I cannot look at them today  
Without an old-time thrill.*

*Ah, me, what tricks does memory play!  
The passing years have fled,  
And hopes that lived in vigor once,  
Alas! have long been dead.  
And this is all that I can say,  
When all is said and done,  
Those flowers remind me of some girl—  
I wish I knew which one!*

ANON.

**Look up! and not down;**

**Out! and not in;**

**Forward! and not back;**

**And lend a hand.**

Edward Everett Hale

In many climes, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here—This cup which thou  
Didst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
The water His blood that died on the tree;  
The Holy Supper is kept, indeed,  
In what so we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbor and me.

JAMES RUSSELL LOWELL,  
from "The Vision of Sir Launfal"

**T**HIS 9-year-old holds the answer  
to a lot of problems.

When he and his parents moved  
to a suburban apartment, the first  
thing he did was to get on his bicycle  
and begin scouting the neighborhood.  
In a short time he met up with a 10-  
year-old boy who crouched behind  
a stone wall and fired at him with a  
BB gun. This sort of worried the  
younger boy's parents, since little  
boys' eyes are virtually irreplaceable.

Next day his father asked him,  
"Well, did you run into the boy with  
the BB gun again today?"

"Oh, I settled things with him," his  
son replied placidly.

"What'd you do to him, get your-  
self a baseball bat?"

"No, made friends."

HUGH PARK  
in the Atlanta Journal

## INFECTION

*A baby smiled in its mother's face;  
The mother caught it, and gave it then  
To the baby's father—serious case—  
Who carried it out to the other men;  
And every one of them went straight away  
Scattering sunshine thro' the day.*

LOUIS DE LOUK

**G**OD had one son on earth  
without sin, but never one  
without suffering.

—ST. AUGUSTINE

## JOHN WESLEY'S RULE

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.



What favorite quotation or bit of verse has found its way down memory  
lane into your heart and character? Wouldn't you like to share it? Be sure  
to include source and author and your own name. Sorry, no items returned.





Leaders during Brotherhood Week are these representatives of the three faiths.

# ONE SCHOOL *Unafraid* OF RELIGION

By KENNETH L. WILSON



IT has been a confusing, head-splitting Champaign hangover, nothing less. When the United States Supreme Court decided in favor of one Mrs. Vashti McCollum, and against the school board of a university town in Illinois, the "released time" principle of religious education was given a staggering but not decisive blow. The ruling succeeded only in befuddling school and church officials, which befuddlement still persists.

It is time for someone to come up with a refreshing new idea that will cut through the heart of this "religion in the schools" matter to its basic intents. And down in a suburb of Dallas, Texas, it looks as if maybe someone has!

The makings of our dilemma were not suddenly thrust upon us. As far back as 1925 the schools of Mt. Lebanon, Pennsylvania, were co-operating in weekday religious education. I know; I was David—or was it Goliath?—one Wednesday afternoon. The plan had originated elsewhere more than ten years before that. Hundreds of school systems went along with it, dismissing their pupils an hour early one day each week so that they could receive religious instruction if their parents so elected, each faith by itself. Students whose parents did not sign up stayed in study hall, looking lonely and wondering what religion was all about.

Some boards allowed these religious classes to meet in the school buildings; others required the children to leave the school property and go to a nearby Protestant, Catholic, or Jewish house of worship for their hour's training. Champaign, Illinois, had an in-pupil released time setup—and it was this, specifically, against which the Supreme Court ruled.

Briefly, what has this ruling accomplished? The more skittery school boards have totally thrown out religion on the state's time. Others have moved classes from school buildings into neighboring churches. A few stand-patters are going ahead, indignantly defiant; but they are made to feel too much like Bible bootleggers. Since Champaign took a drubbing, nobody is dead certain of anything—not even whether it is constitutional to demand that ten Scripture verses be read daily without comment, as the law of at least one state requires. This is the seething caldron of confusion which is released time as of now.

Through it all Highland Park, Texas, has been utterly unmoved. They can look at Champaign or let it

*The Boys' Choir leads off the morning services with a devotional hymn.*

CHRISTIAN HERALD



alone, with equal composure. They think they have something just about as good as released time, and certainly more unassailable.

Like many good ideas, this one began quite innocently. No one expected that it would grow to national proportions. Miss Maude McElvaney, music teacher and enthusiastic member of the Presbyterian Church, noticed a tiny four-line magazine article suggesting planned morning devotionals for public school groups.

The seed fell on soil readied by the gleaming new public address installation in the junior high, completed only about six months before. Like every good teacher, Miss McElvaney knew that gadgets and equipment were valuable only as they were used. And, like all church goers, this junior high-school music teacher had heard about—and witnessed—the crack-up of religion at the teen-age level. She could read more than music; the accusations hurled at the public schools by parochial pluggers were inescapable.

But Maude McElvaney refused to accept the proposition that God and the public schools were not on speaking terms. Of course, the schools could not teach religious *dogma*. But, she asked herself, were they to disregard God, ignore Him, pretend that the movement swelled by millions of His followers had a smaller destiny in shaping world history than the gyrations of Richard the Lion-Hearted or Napoleon or some other upsetter of the social and political order of their times? Did not Jesus Christ introduce a profoundly more significant element into sociology than Thomas More or John Locke? In our thorough zeal to keep the church and the state distinct and

## While educators and courts wrangle over religion in the public schools, a junior high in Dallas calmly demonstrates that God and character building go together

separate, were we not ripping out some of the very elements which kept the state secure? In our attempt to scrape off creedal paint, were we not gouging into the wood underneath, leaving it marred and weakened?

These questions this tall, serious music teacher asked herself and others. From her own soul and from representative deep convictions, the answers came:

The public schools *as public schools* had the right and the civic responsibility to make students aware of God.

What the students did with this awareness was their own business and the business of their churches. And the school's basic responsibility was not being fully discharged. Yes, there was a Texas law which permitted the reading of the Bible by the teacher without comment. This was done in homeroom periods, if the teacher felt like it. At the Highland Park Junior High School, some did and some didn't.

Miss McElvaney thought of her four-line clipping and she thought of  
(Continued on page 76)



Top: Maude McElvaney, in charge of the morning services, receives a devotional from a boy who wrote it. Above: A student broadcasts a devotional while another works the controls. Left: Scene in a classroom while the readings are coming from the 'speaker.

*The whole town considered Old Doc a has-been; then came that . . .*

# Night Call

By MYLES D. BLANCHARD

ILLUSTRATOR: PHILIP MARINI

**D**OCTOR Montgomery turned around in his swivel chair and looked out at the swirling snow that was contributing to an early dusk. A gale from the northeast was whipping it into miniature typhoons and he knew that a blizzard was in the making. He'd seen too many of them start this way.

In a way he was glad, he told himself, that Perley Manners had stopped in to see him this afternoon. He closed his eyes. He could remember the night Perley had been born. That had been forty-three years back. His father had sent for the then young doctor and said: "Young man, my wife is having a child tonight. We'd counted on having Doctor Philbrick of Glenvale, but he's sick. I'm entrusting you with this case, young as you are. If the child is a boy,

you will be bringing into the world the heir to my fortune. Do you think you're competent to handle the case?"

Old Doc smiled as he remembered what he'd told him. "Competent or not, Mr. Manners, you're stuck with me; there isn't anybody else. And more than that, since you don't know how I feel about such things, I won't do any more for you than I would for the poorest family in town." Then he'd waited for that to sink in. "On the other hand, I assure you that I'll do no less." And then he'd gone ahead and easily brought Perley Manners into the world.

Now he tried to remember what Perley had said this afternoon. "I'm not down here to hurt you, Doc," he had said, "but just to state a few facts you already know. You're an old man.

There's no doubt that you are a very good doctor—that's not the point. But younger men are now available, and so some of us have taken it upon ourselves to invite one of them to establish himself here and set up practice. I'm sure you'll understand."

Old Doc smiled in the darkness. Understand? Of course he understood. How could any man at the age of seventy-three take offense at a younger man coming in and getting called out at night to lose his sleep? And people were becoming more neurotic, and so he would welcome a younger man listening to all the complaints that existed for the most part in people's minds.

No, he would not be offended. But he would have to admit that something deep down inside of him hurt.



*The wind blew the fast-falling snow in great whirls  
and Perley Manners had trouble keeping on the road.*

Somehow he couldn't forget that Perley's father distrusted him over four decades ago and now the son was suggesting that he was passe.

Yet he was still smiling as he pulled himself to his feet. The wind shook the old house and once more he thought it would be nice not having to dread that he might have to go out on a night like this. That was what dragged a man down, the terrible toll taken by night calls. Now he could sleep with the receiver off the hook, if he wanted to.

He snapped the light on. Let's see, the new man's name was Langdon—John Langdon. Nice name, nice respectable name. Ought to go far with it. Being in with Perley Manners would help, too. Perley had said: "My son, Bob, and the new doctor are up at my hunting lodge on the side of Bald Peak. Langdon likes to hunt and they thought they'd see what was up there. When they get back into town I'll bring him around to see you."

Old Doc went out into the kitchen. About this time every day he liked to see what Katy was cooking. Katy was the girl the state thought should have gone to Industrial School about fifteen years ago, but Doc had said, "If she's going to be reformed I'll do it, and not the state. I knew her folks, and Katy's all right. You just leave her to me." And Katy had been his housekeeper ever since.

Approaching the stove, he sniffed. "Hmmm, smells like beef stew," he observed. He lifted the pot cover. "It is!"

Katy looked up from the pie she was just about to put into the oven. "Nothing wrong with your nose, is there?" she commented. "What did Perley Manners want?"

"Oh, he just dropped around for a friendly call."

"You mean he came around to tell you about this new doctor, don't you? You're supposed to retire, right?"

"I was thinking perhaps it was time."

"Only old men retire," Katy said.

"Thanks, Katy. You've always been able to say the nicest things."

**H**E moved on into the living room. Now the wind was howling outside, striking the old frame house and shaking it on its foundations. Katy had built a fire in the fireplace and Old Doc sank into a chair in front of it and dozed off.

At six-thirty Katy called him to supper. The beef stew went to the right spot. It was his favorite dish, especially on a night like this. Why it was he never knew, but he seemed to feel secure with a beef stew under his belt.

*"You see, no matter how old you get to be you always want to wake up the next morning to see how things are."*



After supper he listened to the radio for a few minutes and then he settled down to read. At ten o'clock he decided to go to bed. Not a single patient had ventured out to pay him an office call, and he was glad of that.

As he sank onto the old-fashioned bed he eyed the phone on the night stand beside it. "I'll make a bargain with you. You don't disturb me tonight and I won't bother you."

But it seemed scarcely ten minutes before that pact was broken. In reality it was three o'clock when he snapped on the light and lifted the receiver. "Yes?"

"Doc, this is Perley Manners . . ."

Perley's voice was tense.

"Yes, Perley?"

"It's Bob, Doc . . ."

Old Doc waited. "Well, Perley, what about him?"

"I got a call from Doctor Langdon up at the lodge, but he hasn't any medicine and he said you'd better come up and bring some anesthesia and your instruments—"

"Yes—?"

"That's all I know. The lines went down then and I haven't been able to get through again."

"Seems to me Doctor Langdon should have brought him down, if he's that serious."

"The road's not plowed. We're in the middle of the worst storm we've

had in the mountains for years."

"How are we going to get through?"

"Mike Waters is at the Town Hall. He's waiting for us . . . going to plow ahead of us." There was silence for a matter of seconds. "This is serious, Doc. You know how I am about Bob . . . he's all I've got."

"I know, Perley. I'll be ready when you get here."

**D**RESSING hurriedly, he went to his office to pick up the things he'd need. Katy was there to meet him. "You're not going out tonight," she ordered.

Old Doc only smiled. "Got to, Katy."

"You just tell me one reason why!"

"There are many reasons, but the main one is that I'm a doctor."

She turned and started for the door. "I'll make you some hot coffee for your thermos bottle."

"You listened on the extension," he said. But she was gone and he smiled. She was a good girl, Katy was.

He made a last-minute check of his instruments. He was proud of them. Not that he was using them much these days, but young Langdon would appreciate them.

Then Manners pulled up in front of the house and Katy was handing him the thermos bottle. He picked up his bag and went out, plowing his way

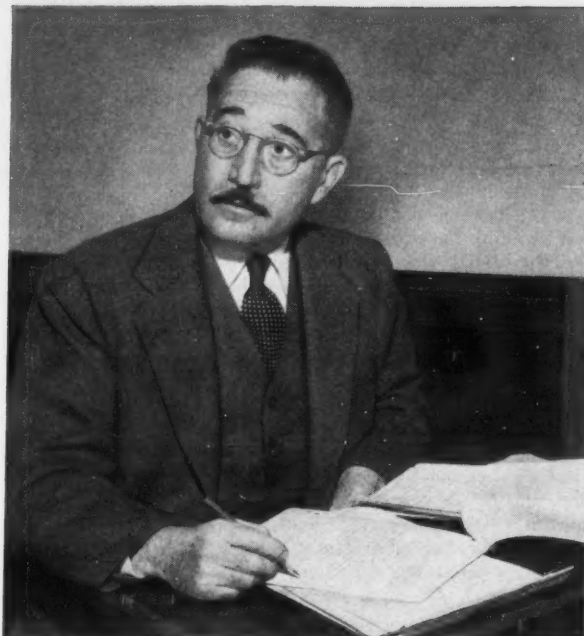
*(Continued on page 81)*



# Vestryman on the Bench

The man who sentenced the Communists is  
a rare combination of Solomon and Job

By HOWARD RUSHMORE



"I always ask for His help," says Judge Harold R. Medina.

**F**OR with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

During the 168 days of one of the most famous and important trials in the nation's history, that of the eleven Communists charged with plotting to overthrow the government "by force and violence," Harold R. Medina often had those words in his mind.

In the face of provocation and insults that would have driven many a judge to anger and possibly brought the case to a mistrial, Federal Judge Medina kept his temper, upheld the dignity of the American courts of justice and won the applause of all those who believe in freedom and democracy.

As a reporter who spent nine months at the Communist conspiracy trial, I'll never forget Judge Medina. Again and again, as the long trial progressed, I watched him and thought of Solomon and Job. Never in American history were judicial wisdom and Christian patience so demanded of a judge on a bench. I was not surprised to learn from him later just what his resources were during this ordeal.

Reporters are apt to be cynical as far as judges are concerned. Perhaps we've seen too many weighed in justice's scales and in our opinion found wanting. Or we have watched them make judgments for personal or political reasons and become petty little men around whom the black robes of

office flowed far too large.

But not Judge Medina. It is my belief that his patience taught not only the Communists and the sceptics in the press section but the entire nation one important thing: American justice, slow, ponderous, moving cautiously within the framework of our Constitution, manages almost invariably to come up with the right verdict. Not always, for justice is administered by human beings, not all of them as patient, as wise as Judge Medina.

He was practically unknown to most of us when we filed into our press seats in the huge, oak-paneled room in the Federal Courthouse in New York City last January 17th. Our reference department clippings revealed that he had been a brilliant lawyer, a self-made man who rose from an eight-dollar-a-week law clerk to a top-flight attorney with an income of \$100,000.

This was to be his first big trial, for Judge Medina had been appointed to the bench by President Truman only a little more than a year before. The issue was simple and basic. The twelve members of the Communist party's political bureau had been indicted six months before under the Smith Act, which makes it a crime to conspire and/or teach the overthrow of the United States government by force and violence.

The Communists knew they were fighting for their political lives. Although a conviction would not outlaw

their party as such, a conviction would legally brand them as Stalin's fifth column, a subversive force dedicated to destruction of American democracy.

To these defendants Judge Medina, under his oath of office, had pledged to guarantee a fair and just trial.

And they got it.

Day after day, week after week, month after month, the five defense lawyers and the defendants tried every trick in their little Red book to arouse Medina, to goad him into playing the role of "capitalistic judge" that Moscow's *Pravda* has so often depicted.

Instead, he sat in his high-backed chair, rocking quietly back and forth, seldom raising his well-modulated voice, restraining the often violent defense lawyers with an almost gentle hand.

**I**N THE press section during the first few weeks, we all sat tensed, our pencils poised for the explosion, for the judge's voice to boom out in wrath, for his gavel to bang, for some action that might result in a mistrial.

That outburst never came.

A few days after the trial ended in a verdict of guilty for all defendants, and jail sentences for the five defense lawyers, I was talking to Judge Medina in his chambers.

"Patience wasn't something I was born with," he said with a smile. "It was something I had to learn early in life, and this trial was the culmination of that learning."

Part of that training came in the Episcopal Church in which Judge Medina was raised. A deeply religious man, the jurist reflects that only once in his life has he missed his nightly prayers and that was when he was a boy. He has been vestryman at his church in Southampton, Long Island, where the Medinas have their summer home. In New York City during the winter, he and his wife have their regular pew and he takes an active part in the work of his church.

His favorite book of the Bible? "All of them, but I most often read the Sermon on the Mount. I turned to it many times during the trial for help and guidance. And always to prayer."

We thought of the passage: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

He smiled. "Prayers are something between man and his Maker. But I always ask for help to guide me."

A sturdy, handsome man, his black hair and eyes revealing the Spanish strain of his Mexican father, the 61-year-old judge showed the effects of the 168 days battle for justice. His face was tired, his voice a bit weary.

There was only one time during the trial, he admits, that he thought he couldn't go on. Many times we in the press section saw his face grow gray and strained, but we never suspected the one day in the fourth month of the trial when he walked from the bench that he had to use every bit of his resources to drag himself back ten minutes later.

But he did go on. For two months of weary testimony the defendants charged that under the American system of justice, the courts excluded as jurors Negroes, Jews, trade unionists, women and unemployed.

Judge Medina very patiently let them place their case before the public, allowed their charges of racial and economic discrimination to take up thousands of pages of the record.

Then the jury was selected from a panel drawn up months before the trial opened. On that jury were three Negroes, seven women, a trade unionist, two unemployed. They had exactly the kind of jury that the Communists said the American courts wouldn't allow! Behind his long black mustache, Medina smiled to himself.

Faced with a jury of their peers, the Communists tried new tactics. One after another the defense lawyers would rise to scoff at his rulings, to insult him, to shout and storm at him. Threatening letters began to pour into Judge Medina's office and copies of the *Daily Worker*, containing editorials calling him a "fascist," were sent to Mrs. Medina at their home.

(Continued on page 83)



ILLUSTRATOR: ALFRED MILLER

## The Bridge that Waited for a River

By ROY L. SMITH

**F**OR a period of many months during the winter and spring of 1948-49 a huge steel bridge, 1884 feet in length, and erected at a cost of more than \$4,000,000 stood in the open fields east of Kansas City waiting for the Missouri River to move over and flow under it.

The city of Kansas City nestles in a twisting loop of the Missouri known as Liberty Bend. The upper end of the loop provides a natural trap for floating ice, and again and again the city and surrounding territory have been threatened with floods as a result of a jam that has acted like a dam.

Some years ago the Army Engineering corps projected a new course for the river which would eliminate the Liberty Bend except as a run-off for flood waters, and soon after the close of the war construction began on a new bridge which was to span the river's new channel.

The work of dredging out the new river channel was not quite complete when the high waters occasioned by the spring thaw of 1949 came rushing down from the back country. As a consequence the Missouri got one last fling, and rampaged once more, and for the last time, around Liberty Bend. In the meantime, the shiny new bridge waited for the river to come to it.

There were those who made many a jest about the bridge for which there was no river, just as there were those who laughed at Noah while he was building his ark. In the end, however, both the bridge and the ark were abundantly justified.

It must have been something like this principle which Jesus had in mind when He advised His disciples to "lay up for themselves treasures in heaven." There is a form of preparedness which is the essence of wisdom.

"I never knew what I was doing for myself when I was laying the founda-

tions for my faith," said a young man just out of the army. "I had lived all my life in the quiet seclusion of a comfortable home, and had never been compelled to face any hard realities. But I was born of godly parents, and a sensible religion permeated the atmosphere of my boyhood home.

"I can remember that I became the butt of some ridicule in my high-school days because I tried to hold true to the things my parents had taught me. I didn't mix with the crowd that lived fast and loose, and they could not understand my convictions.

"Then when the army took me, and I found myself suddenly immersed in something entirely new to me, I confess I was shocked—deeply so. But it was not for long. In the midst of a particularly bad situation I discovered that I had a bridge under my feet. The faith that I had learned from my father and my mother was carrying me across.

"I know it must have looked a bit stupid to some of my classmates that I wouldn't drink, that I kept aloof from a lot of petty gambling, that I was just a bit discriminating about the pictures I saw. But it paid off the day the floods came sweeping and swirling and I found that I had a bridge under me.

"I have never been a hermit. I have had my fun. And, I think, a bit of adventure too. But I always used a reasonable amount of care to make sure that my bridge—my profoundest convictions—were in no way undermined.

"I am glad now that I built that bridge. It cost me an occasional outing, some few personal sacrifices, a great deal of careful thinking, and much determination. But I produced something that was capable of standing up and of holding me up."



# Quest for Reality

**H**OW many times have you sought a clear, positive answer to a question that was troubling you—a question about God, about human suffering, about the many other mysteries of life—but found that, for a long time, at least, the only answer was “no”? How many times have you found life to be baffling and bewildering and frustrating, despite your best efforts to understand it?

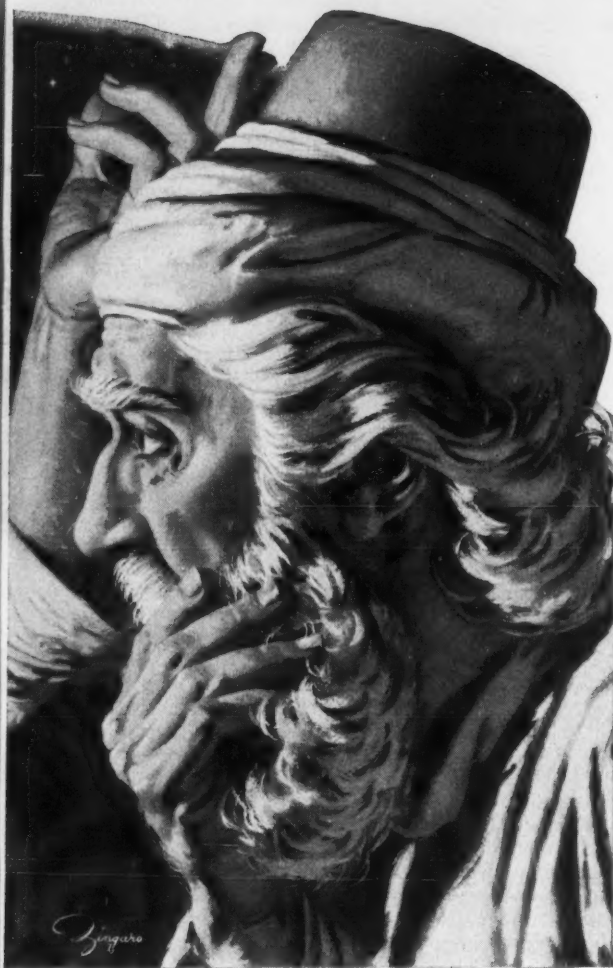
If you know from experience what these questions mean, then you have much in common with the Old Testament character, Job. He, too, lived in a baffling, bewildering world. He, too, was confronted with defeat and frustration, with suffering and despair. For him, the bottom had dropped out of reality, and he was left alone in an apparently meaningless world. But, unwilling to take “no” for an answer, he sought an explanation of the intolerable

conditions that surrounded him, and so entered upon the larger quest for God and a significant purpose in the universe and in life.

Job, then, although a shadowy hero out of a dim and legendary past, is in a true sense a modern man. He is our contemporary, and the book that bears his name is a contemporaneous book.

Taking an old story, which he uses as his prologue and epilogue, the unknown author sets into this framework one of the most profound creations of the literary world. Julius A. Bewer calls it “the history of a soul that had suffered and battled, despaired and hoped until it gained peace.” So well does the ancient story fit into the situation with which the poet-philosopher is confronted, that to the reader he becomes Job himself. Job’s problems become his problems, Job’s thoughts his thoughts. As he writes, is he





#### SERMON-OF-THE-MONTH

*"Oh that I knew where I might find Him,  
that I might come even to His seat!" Job 23:3*

By JOHN CALVIN SLEMP

ILLUSTRATED BY CHARLES ZINGARO

thinking of the unexplained suffering of a nation in exile? Or is he championing the cause of devout men and women who, overtaken by disaster, misfortune, or disease, are branded as vile and wicked sinners?

Whatever the true explanation, Job becomes much more than a figure from a far-distant past, or the hero of one of the greatest poetic creations of all times. He becomes the protagonist of a nation going through the fires of exile, or of countless righteous men and women who, caught in "the fell clutch of circumstance," are forced to suffer reproach. He stands for all ages as one who, when old systems of thought are crumbling beneath his feet, seeks new foundations for his faith.

For generations, had not learned men insisted that God always rewards righteousness, and always punishes sin? That prosperity always follows goodness, and adversity always

*And Job said: "Though He slay me, yet will I trust in Him: but I will maintain my own ways before Him."*

follows evil? That men always get from life exactly what they deserve? But out of his own bitter experience Job knows that this ancient theory does not coincide with the facts of life. It makes God and religion too utilitarian, too mechanical, too unreal. Job knows that it does not tally with his own inner experience. So he strikes out alone into an unexplored theological wilderness, seeking God, searching for the meaning of human existence.

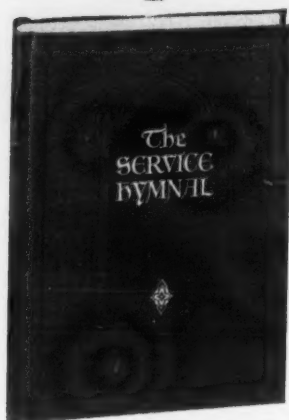
As we follow Job's story, we know that his problem is our problem, too. We, too, want to find God. We, too, want to discover meaning and purpose in life.

When the story opens, Job is prosperous and happy. Besides, he is a righteous man, as everybody knows. God himself says, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (2:3). But Satan suggests that Job is good only because goodness pays. "Doth Job fear God for nought?" (1:9), he asks. Would he be a religious man if it did not pay to be religious? That is the heart of the whole matter.

**T**HEN by a series of calamitous strokes Job is left in despair. He loses everything he has, including his children and his health. He is stricken with a horrible disease, which in the eyes of his contemporaries brands him as a terrible sinner. Was not there only one cause for suffering—sin? Therefore, when Job found out that all his show of goodness brought him only poverty and suffering, would he not renounce God? So Satan suggests, but not so does Job act; he stands the test in heroic fashion. He does not understand all that has happened, but he does not lose his faith. "The Lord gave," he affirms, "and the Lord hath taken away; blessed be the name of the Lord" (1:21). Even when his wife suggests that he curse God and die, Job holds tenaciously to his faith in God and to his own integrity. But, as Rufus M. Jones well says, his visitors' theologically impossible interpretation of God, of life, and of his troubles finally crashes through all his own fences and compels him to build a new faith for his soul.

For seven weary days Job is taunted by the silence of his visitors. They speak not a word, but Job knows what they are thinking. Like everybody else in his day, they are saying, even by their silence, that Job is getting what is coming to him; that he is suffering for his sins. At last Job can stand their silent condemnation no longer. Something snaps with him; he gives way to despair, he curses the day of his birth. But still he refuses to accept his visitors' interpretation of God and of the laws of life. He longs for an interpreter, an umpire, to stand between him and God, so that he may make his case clear. Argument after argument he advances against the "proverbs of ashes" from the lips of his visitors, but sinks deeper and deeper into despair, and comes at last to, what Carlyle would call, his Everlasting Nay: "Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him" (13:15).

Job's real problem, then, is not so much one of finding a cause for his suffering as one of recapturing the reality of God. He can have nothing to do with the unreal and unloving God of his visitors' theology. And the God who once was real now seems far away and unapproachable. So in his despair the stricken man cries: "Oh that I knew where I might find Him! That I might come even to His seat! I would order my cause before Him, (Continued on next page)"



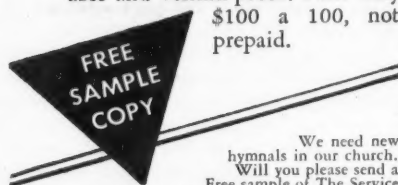
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## QUEST FOR REALITY

(Continued from previous page)

and fill my mouth with arguments" (23:3, 4).

Nevertheless, though Job despairs he does not lose his faith. He almost loses it, but at the point of his deepest doubt he finds a new ground for faith. He keeps on hoping, even against hope. Through all the stirring tragedy of his miserable existence, he is sure of two things. First, he is sure that there is somewhere a just and righteous God, even if a God of arbitrary cruelty does seem to be in command of things; that somewhere in the universe there is one, even God himself, who will vindicate him. Second, he is sure that, regardless of the buffetings which he is forced to endure, he will not surrender his moral integrity. So he declares: "Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (27:5, 6).

Thus torn between faith and doubt, hope and despair, victory and defeat, Job comes at last to his final word: "Oh that one would hear me! Behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book" (31:35).

Then God speaks. He speaks of the foundations of the earth, of morning stars singing together, of the cluster of the Pleiades, the bands of Orion, and the Bear with her train. He tells of the beauties of earth, the treasures of snow and hail, the strength and cunning of animals, the mysteries of life and death. How, then, can Job question God's rule over the universe and life when he knows so little about it? How can he have the effrontery to put himself, with his sufferings, at the center of a world that he does not understand?

When at length the time comes for Job to answer God, all his prepared speeches leave him, and he stands humbled before the evidences of God's majesty and might. His carefully reasoned arguments no longer are needed. For suddenly, in a flash of inspiration, he regains his grip on reality. Then comes his Everlasting Yea, as he says to God: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee" (42:5). That is to say: "Up to this point in my life I have known God only by hearsay, only as others have portrayed Him. But now I know through personal experience; I have seen Him through the eye of faith."

At the end of his quest, Job finds reality. He finds God—not the God of his visitors' theology, but the God of the universe and of life.

To say that much, however, is not to say that Job finds the meaning of his suffering. His suffering remains as much a mystery as before. But he gains some-

thing far better—an understanding and unconquerable faith. In the end he has what Josiah Royce calls "the soul's . . . discovery of some reality that enables a man to stand anything that can happen to him in the universe." What the Indian philosopher Radhakrishnan calls "a foothold in the world of eternal values from which to dominate and transmute the life of time." His suffering grows small when he sees it in relation to the whole of things.

And that is as far as any of us can go with the problem of evil. We may talk about it, argue about it, rail about it, weep about it, but we cannot explain it. So far as we have yet discovered—and we have traveled a long way since the time of Job—there is no intellectual solution of the problem of evil.

But there is a practical solution. We can rise above evil and overcome it. Since Job's day Christ has lived and died and lived again. Evil did its worst in Him, but He endured it, took it with Him to the cross, died because of it, and on the third day arose triumphant over it. In that triumph is the Christian's hope. Although we may not be able to explain pain and suffering, frustration and tragedy and death, through faith we may rise above them. For in Christ is the Supreme Reality that enables a man to stand anything that can happen to him in the universe.

SO our quest for reality ends with God as we have seen Him in the face of Jesus Christ. Job longed for just that experience, but, of course, was not privileged to have it. In his despair he cried, "Oh that I knew where I might find Him!" But centuries passed before there came a Man, a God-Man, who said, "He that hath seen me hath seen the Father" (John 14:9).

In his "Saul," the poet Browning has portrayed another soul that reminds us of the struggling Job. Saul, weighed down by an acute form of melancholia that is fast driving him to insanity, seeks comfort in music. So David plays for him, tries to comfort him, goes "the whole round of creation" in an effort to bring him back to a wholesome outlook on life. But Saul does not respond, and David knows that a power greater than his is needed to restore him. So David speaks:

*"Tis the weakness in strength, that I cry for! my flesh, that I seek  
 In the Godhead! I seek it and I find it.  
 O Saul, it shall be  
 A Face like my face that receives thee;  
 a Man like to me.  
 Thou shalt love and be loved by,  
 forever: a Hand like this hand  
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# Daily Meditations

by Walter L. Moore

## Sunday, January 1

READ MATTHEW 16:24

*God gives us the Cross, and the Cross gives us God.*  
—MADAME GUYON

IN A LITTLE BOOK, "His Cross and Ours," Joseph Fort Newton tells of a woman who came to a wise pastor for help. He asked her, "What do you see in life?" She replied, "I suppose that I see what everyone else sees—a question mark written large across the horizon." Then the experienced pastor said, "Don't see a question mark; see a Cross!" That was what Jesus told His followers to do. That was what He said He had come to do. A true Christian cannot look at this world without seeing life in terms of a cross.

*Dear Master, because we have learned from Thee to love a lost world, we willingly take up our crosses for Thy sake. Amen.*

## Monday, January 2

READ I CORINTHIANS 3:9, 10

A CABIN may be built extemporaneously, but a skyscraper requires carefully worked out plans and strict adherence to them. In a shack shoddy materials may fittingly be used, but in a cathedral only the finest is worthy. Paul writes to the Corinthian Christians, according to Moffatt's translation, "You are . . . God's house to be built." Christ is the foundation; the thoughts, words and deeds of each day are the materials for the building of a life.

*With only one life building to erect, we seek Thy plan, Thy guidance in the selection of materials, Thy constant help, for Jesus' sake. Amen.*

## Tuesday, January 3

READ LUKE 10:35

THE STORY of the good Samaritan pushes neighborly responsibility a little farther at every point. The needy man was not only a stranger: he was a foreigner. He was not only of a different race: he was of an unfriendly race. The Samaritan not only showed sympathy: he did something. He not only treated the wounds: he hired someone else to take care of the victim. He not only paid the bill: he assumed responsibility

for whatever more might be required. Christian neighborliness is not in doing the necessary service: it is in seeking the extra that we may do.

*We thank Thee, Father, for occasions to be of service to others. Teach us to welcome them as opportunities.*

## Wednesday, January 4

READ I TIMOTHY 1:16

ONE WHO HAS TRAVELED in Asia Minor reports that the women there may be seen each day at dawn going outdoors and looking at the chimneys of their neighbors. Discovering one out of which smoke is coming, they go to that house to borrow live coals with which to kindle fires in their own homes. Only those who have a living fire can share it. So people who seek spiritual warmth must go to those whose lives give evidence of the presence of a spiritual flame.

*Father God, in a world in which so many hearts are painfully cold, we thank Thee for those whose hearts are warm with Thy love. Amen.*

## Thursday, January 5

READ I PETER 2:16

JAMES TRUSLOW ADAMS has said: "Any astronomer can predict with absolute accuracy just where every star in the heavens will be at half past eleven tonight. He can make no such predictions about his young daughter." Precisely! And unless she be very young, it is better so. It is better not to know where she will be, better to be confident that she will be doing right, than to have her under lock and key and unable to trust her. God is interested in rearing children that He can trust with freedom.

*As free beings, we choose to glorify Thee, O God, and to follow gladly Thy loving leadership. Amen.*

## Friday, January 6

READ LUKE 18:16

*The child is father of the man.*

—WILLIAM WORDSWORTH

IT IS SAID that when Kagawa was striving to reclaim outcasts in the city slums of Japan, a friend suggested that

it would be better to begin with the boys and girls. Kagawa answered that he was unwilling to wait until they had grown up to see the results of his labor. A quarter of a century later he said: "I must confess that I made a serious mistake. If I had put more energy into the winning of children for Christ, I should probably have been more successful. I was too impatient to wait ten or fifteen years for them to become adults." Shortsighted indeed is the minister, the church, or the community that neglects its children.

*Give us wisdom, God of the future, to mould wisely the pliable lives of the children. Amen.*

## Saturday, January 7

READ ROMANS 6:16

A SLAVE has just left my study. Ironically, he has become a slave through trying to be free. He felt that the Ten Commandments limited his freedom. So he broke them. Man-made laws chafed him, and he violated them, but for several years he was not able to escape the restraints of prison. He defied even the laws of physical well-being, and now his health is broken. Not yet has he learned that freedom is to be attained only in harmony with God and His universe.

*O Thou infinite God, we thank Thee for the freedom we have found in life surrendered to Thee. Willingly and gladly we offer praise, adoration and obedience to Thee. Amen.*

## Sunday, January 8

READ COLOSSIANS 4:3

DR. ANDREW BLACKWOOD, in his excellent little book, "Evangelism in the Home Church," tells that J. Wilbur Chapman visited Spurgeon in London to discover the secret of his power among the people. At the close of a wonderful day in the Tabernacle, he tried to thank Spurgeon, but the older man replied: "Tut, tut, my brother, the blessing is from above. Every day and night thousands of people in London and scores of thousands everywhere in the English-speaking world are praying for the Tabernacle and for me as the pastor. If you wish to have a

soul-winning church, get your people to pray."

*Our prayer today, dear Lord, is for Thy preachers, that they may proclaim Thy truth winsomely and powerfully. Amen.*

**Monday, January 9**

READ HOSEA 4:6

*And this gray spirit yearning in desire to follow knowledge like a sinking star.*

—TENNYSON

JESUS' PRAYER, "Father, forgive them; for they know not what they do," is at once a plea for the crucifiers and an indictment of ignorance. He was crucified by men's stupidity. Of the two builders described by the Master in concluding the Sermon on the Mount, He did not say they were wicked and righteous, but wise and foolish. Ignorance is sometimes the most destructive and tragic thing in the world. Hosea mourns, "My people are destroyed for lack of knowledge."

*Forgive us, God of all truth, if we have been willfully ignorant of what we ought to have known, and guide us in our quest for truth. Amen.*

**Tuesday, January 10**

READ II CORINTHIANS 9:6

A FATHER complained to a friend that his son was costing him so much. Buying clothes, books, lunches, and so many other things was a burden. The friend replied, "My boy does not cost me a dollar. I wish I could spend something on him." "Why?" inquired the friend. "We lost him a few months ago," was the answer. Sometimes we complain because our churches have expensive programs. We shall do well to remember that only churches that are alive are expensive. Dead churches cost no money.

*We are grateful, O Christ, for Thy churches that are alive and challenge us to give time and money. We give them gladly through the churches to Thee. Amen.*

**Wednesday, January 11**

READ EPHESIANS 5:18, 19

*He buys honey too dear who licks it from thorns.*

—ANON.

THOSE WHO DRINK alcohol say that it relaxes them, gives a sense of well-being, expansiveness and sociability, release from anxiety, and a happier outlook on life. Paul suggests that Christianity is a safer and more effective means to the same end. Being filled with the Spirit accomplishes all that is claimed for liquor, and its effectiveness ever increases. Admittedly the alleged good effects of drinking are temporary, and tend to require increasing amounts of alcohol for their accomplishment. The Spirit and the

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spirits do not mix very well, and the former is better.

*We pray for Thy Spirit, Father, to make us friendly, confident, and joyful, that we may be truly Christian.*

**Thursday, January 12**

READ PSALMS 42:11

*A man who bows down to nothing can never bear the burden of himself.*

—DOSTOEVSKI

C. G. JUNG, in his "Modern Man in Search of a Soul," wrote: "Among all my patients in the second half of life, that is to say over thirty-five, there has not been one whose problem in the last resort has not been that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and not one of them has been really healed who did not regain his religious outlook."

*We would place our souls in Thy hands, O Thou Physician God, that Thou mayest heal our spiritual ills and dispel all of our fears. Amen.*

**Friday, January 13**

READ MATTHEW 7:15, 16

**AFTER WARNING** against our sitting in judgment upon each other, Jesus acknowledged that there are situations in which opinions must be formed. Particularly should we be careful about whom we follow. Men with base motives sometimes pose as religious teachers. It is not easy for a false face to hide what a false heart knows. Something may be learned by observing their countenances, but much more by their actions. Those who have not learned to behave as Christians cannot be trusted to teach Christianity.

*Our prayer today, dear Master, is for the sincere teachers of Thy truth. Because of their great influence, help them to walk after Thee. Amen.*

**Saturday, January 14**

READ I CORINTHIANS 9:22

*There is no bad way to make a Christian.*

—HENRY B. TRIMBLE

**THE MISSION** of Jesus was to redeem lost men. He called followers with a promise to make them "fishers of men." He commissioned the whole body of believers to "make disciples of all the nations." His final words before ascending appointed His followers as witnesses to Him everywhere. The word translated "preaching" in the New Testament seems to mean speaking to the unsaved. The early Christians accepted evangelism as their principal activity and individual conversations as the primary method of doing it.

*Saviour and Lord, forgive us all for neglecting to share Thy gospel with others. Teach us to win souls in Thy spirit and for Thy glory. Amen.*

**Sunday, January 15**

READ JOHN 8:7

*If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.*

GAELIC PROVERB

**MY NEIGHBOR**, who rarely attends church services, tells me that when he does go he sits in the front pew, so that he will not be disturbed by seeing the hypocrites in front of him. Most of us who worship regularly feel ourselves to be so in need of forgiveness that we are not qualified to judge the other sinners around us. The men who were ready to throw stones at a poor, sinful woman stole away ashamed when Jesus uncovered their own guilt. It has been well said that he who lives until he is stoned to death by one without faults will be immortal.

*Forgive, kind Father, our hidden and recognized sins, and give us a spirit of love and charity toward all others. Amen.*

**Monday, January 16**

READ MARK 9:2

**DR. HALFORD E. LUCCOCK** tells of being on the lookout tower on the summit of Mt. Tom in Massachusetts contemplating a vista that seemed to include most of three states, when a woman pointed to a house far below and cried, "Look! That's where I live." At first he was impatient and then impressed. It is well to go up to high mountains to contemplate majestic scenes, but we also need to see our familiar haunts from the higher vantage point. "The preacher," adds Dr. Luccock, "had better remember the little streets where people live, even when he is up on a hilltop."

*Lift us up into Thy very presence, O Thou Eternal God, and cause us to see our little streets as Thou seest them. Amen.*

**Tuesday, January 17**

READ MATTHEW 5:44

*Friendship is in loving rather than in being loved.*

—ROBERT BRIDGES

**IN A SERMON** Dr. Norman Vincent Peale told of the advice given by a beloved veteran politician to a young man concerned about how to fight his personal enemies: "There is only one thing to do with an enemy, only one, and that is to make a friend of him." "How can you turn an enemy into a friend?" asked the young man. "I have a little trick about that, son, that works like a charm," was the reply. "It will turn the trick if anything will. Here it is: 'Love your enemies, bless them that



curse you, do good to them that hate you, and pray for them that spitefully use you."

*God of love, we pray Thy blessing upon all who for any reason dislike us or have seemed unfriendly to us. Help us to love them and convince them that we do. Amen.*

### Wednesday, January 18

READ PSALMS 46:4

A CYNICAL YOUNG MAN once said to Dr. Henry Sloane Coffin, "Well, what is there to religion anyway?" Dr. Coffin pointed out the window. "What is there to the Hudson River? Away yonder in the Adirondacks near its source, it is only a little brook. It flows on until it becomes a stream, along whose banks hundreds of summer campers find rest and renewal. It flows on until it becomes a river, furnishing water and power and light to whole cities. It flows on until it reaches its mouth, where it sweeps away the sewage of our greatest city out into the ocean depths."

*We thank Thee, O God, for what true religion means to our thirsty, tired and soiled race. We pray that every life may be blessed by it. Amen.*

### Thursday, January 19

READ LUKE 23:9

*My spirit beats the void where Thou dost dwell.*

—ELIZA SCUDDER

WHEN HEROD confronted Jesus, "he questioned Him with many words; but He answered him nothing." If anything could profitably have been said, Jesus would have said it. But Herod was spiritually deaf. Rebuked by John the Baptist, he had stifled conscience. Dominated by a wicked woman, he had murdered the forerunner. His habit of insincerity caused Jesus to refer to him as "that fox." Now a debased sense of humor made him return the Saviour decked as a king to Pilate. He had made himself incapable of hearing what Jesus had to say.

*Unto Thee will I cry, O Lord my rock; be not silent unto me. Lest, if Thou be silent to me, I become like them that go down into the pit. Amen.*

### Friday, January 20

READ MATTHEW 4:1

*Many a dangerous temptation comes to us in fine gay colours that are but skin-deep.*

—MATTHEW HENRY

TEMPTATION does not always come at our weakest point. Frequently it is at the strongest. Someone has said that whenever the devil tempts an Englishman he always does it in the guise of wife and children. Jesus was fully committed to His mission of showing to men the Father, redeeming the lost,

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When your baby fusses because of "Childhood Constipation" give him Fletcher's Castoria. The mild yet thorough laxative that's made especially for his delicate little system. Your doctor will tell you Fletcher's Castoria does not contain a single harsh drug. So gentle, it cannot cause griping, diarrhea or discomfort. So pleasant tasting even very young babies take it willingly.

or your  
**5-year-old**  
cranky...



When your growing child acts irritable, out of sorts... and his peevishness is due to "Childhood Constipation," remember this. Strong adult laxatives... even in reduced doses... may be too harsh! Give Fletcher's Castoria. It's thorough and effective — yet so gentle it will not upset sensitive digestive systems. Tastes so good — children take it without any struggle. So keep Fletcher's on hand at all times — it's made especially for children of all ages!

## Give Fletcher's Castoria

The laxative made especially for infants and children  
... from high chair to high school!

*Chas. H. Fletcher*

The original and genuine

**CASTORIA**





*"It means so much more  
because we chose it together"*

To choose your family monument now—while you are both together—is to provide immeasurable consolation to someone later.

In selecting a Rock of Ages Family Monument you have the assurance that the beauty and dignity which leads you to choose it today will remain eloquent for generations to come. Every Rock of Ages Family Monument is fully backed by a bonded guarantee to you, your heirs or descendants.



Many thoughtful people choose their family monument—as well as their cemetery plot—before the need arises. Write for "HOW TO CHOOSE A FAMILY MONUMENT," a large illustrated book available without charge or obligation. Simply write to Rock of Ages, Barre, Vt. Or ask for a copy from the Rock of Ages Dealer in your community. You'll find his name in the Classified Section of the Telephone Directory.

**ROCK of AGES**

BARRE GRANITE FAMILY MONUMENTS  
Ask your dealer for proof of permanence  
in any cemetery

establishing the righteous Kingdom. But powerful temptations came at the very point of the accomplishment of that mission. The most thoroughly decided Christian will be tempted to presumption, self-glorification, and the use of unworthy methods in God's service.

*Our prayer today, wise Father, is for discernment to recognize the disguises of the tempter. We pray in the Name of the Victor over all evil. Amen.*

**Saturday, January 21**

READ PROVERBS 20:27

*Whatever creed be taught or land be trod,  
man's conscience is the oracle of God.*

—BYRON

THE WISE AUTHOR of Proverbs tells us: "The spirit of man is the candle of the Lord." Moffat's translation is clearer: "Man's conscience is the lamp of the Eternal, flashing into his inmost soul." In Milton's "Paradise Lost" when He creates man, God says, "I will put mine umpire, Conscience, in his breast." Our moral judgments are fallible, but we are accountable under the light given us. The duty to obey conscience is inflexible.

*Thou, righteous Father, hast placed within us that which says, "This is right; that is wrong." By Thy grace we shall be obedient to that voice. Amen.*

**Sunday, January 22**

READ LUKE 15:7

JESUS PRAYED that His followers might share His joy. The writer of Hebrews spoke of the joy that was set before Him as a motive for His enduring the cross. In the stories of the lost things in Luke 15, Jesus repeatedly spoke of the joy that heaven experiences over the repentance of one sinner. There is no more satisfying joy than that of a Christian who has the privilege of leading a friend to experience the transforming power of the love of God in Christ.

*Help us this day, dear Master, to have the privilege and joy of helping some confused person to find his way to Thee. Amen.*

**Monday, January 23**

READ PSALMS 149:4

*God, who touchest earth with beauty,  
make me lovely too. With Thy Spirit re-  
create me, make my heart anew.*

—MARY S. EDGAR

TRUE BEAUTY in a person is an inner quality reflected through external features. "When I paint a mother," said Millet, "I try to render her beautiful by the mere look she gives her child." Such beauty and goodness cannot be entirely separated. "Every trait of beauty may be referred to some virtue," said St. Pierre, "as to

innocence, candor, generosity, modesty, or heroism." Bancroft goes still further: "Beauty is but the sensible image of the Infinite. Like truth and justice it lives within us; like virtue and the moral law it is a companion of the soul."

*O Thou great beautifier, give unto us the beauty of holiness, that Thou mayest see Thyself in us. Amen.*

## Tuesday, January 24

READ GENESIS 28:20-22

JACOB OFFERED to bargain with God. In return for protection, provision and a safe return home he would accept Jehovah as his God, build Him an altar, and offer tithes. Presumably, if things went ill with him, he would have no god. Devotion to God, we are told, is profitable. But devotion because it is profitable is not devotion, just as honesty as a matter of shrewd policy is not honesty. Job expressed true faith: "Though He slay me, yet will I trust Him." So did the Hebrew youths: "Our God is able . . . and He will deliver us . . . but if not . . . we will not serve thy gods."

*God of the cross, we commit ourselves to Thee without reservation. In joy or pain, in life and death, we are Thine for evermore. Amen.*

## Wednesday, January 25

READ MATTHEW 7:11

A MAN made a long trip to ask a trusted minister friend to pray for him and his family. "Have you prayed about your troubles?" asked the pastor. "No," was the surprising answer, "I'm no good at that sort of thing." "You are unfair to God," the minister told him. "How would you feel if your small son would not talk with you about his troubles, but asked a schoolmate to beg you to help him?"

*Confidently we come to Thee, dear Father, not because we are skilled in prayer, but because Thou art loving and understanding. We trust ourselves to Thee. Amen.*

## Thursday, January 26

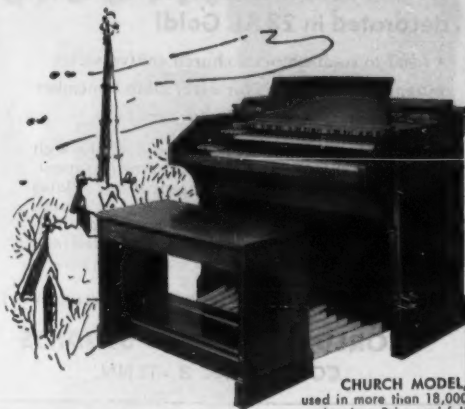
READ GALATIANS 3:28

PARENT - TEACHER MAGAZINE reminds us that fifty years ago, when the first edition of "Who's Who in America" was published, not one Negro was listed. The current edition carries the biographies of ninety-two eminent men and women of the Negro race, including statesmen, scholars, artists and scientists. This is a tribute to their own efforts, but it is a source of gratitude to all who believe in the teachings of Jesus concerning brotherhood.

*We thank Thee, father of us all, for the progress made toward overcoming*

## Only the world's leading church organ offers all this:

- ▶ Thousands of rich, true church tones.
- ▶ The Hammond Organ never needs tuning.†
- ▶ Gives you music of cathedral quality in any size church.
- ▶ Needs no structural changes.
- ▶ Has been found musically worthy of the finest churches in the world, yet it is by far the lowest-priced 2-manual-and-pedal church organ.



CHURCH MODEL, used in more than 18,000 churches. Price and full information on request.

## Prices now start at \$1285!

f.o.b. Chicago; includes Federal excise tax which is rebated to churches

"We have had our Hammond Organ for more than two years. It has met a great need in providing music for our church. We feel that it is the best instrument of its type in the field today, and we are well pleased with its service and performance," writes a pastor in Tennessee.

This feeling is shared by thousands of ministers in whose churches the Hammond Organ contributes music of unsurpassed beauty. Why not let the experience of other church people help you decide upon the right organ for your church?

### Rich, true music of cathedral quality

Organists praise the Hammond Organ's full range of true church tones and its beautiful depth of expression. And congregations of churches both large and small enjoy this great organ's music. For regardless of the size of your church the Hammond Organ gives you music of cathedral quality, due to its exclusive "reverberation control." Is it any wonder that the Hammond Organ is the world's most widely-used complete church organ?

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The Hammond Organ is the only organ in the world that never needs tuning.† This is one of the many reasons why maintenance costs are so low. "Our Hammond Organ has been in use for more than 10 years, and the quality of service that it

gives is just as good as when it was new," writes a South Carolina pastor.

### No structural changes needed

Installation of a Hammond Organ is a matter of minutes. No structural changes of any kind are required in your church. You simply plug the Hammond Organ into an electric outlet and it is ready to play. Use it in your auditorium, or your Sunday school rooms. Move it anywhere you wish, at will.

### Lowest-priced 2-manual-and-pedal church organ

"Have tried numerous other organs and have had the pleasure of sincerely recommending the Hammond Organ above all," an Illinois church organist tells us. The Hammond Organ easily outperforms all other comparable organs, yet is the lowest-priced 2-manual-and-pedal church organ.

### Mail the coupon

Why wait longer? See and hear this great organ. For more information, mail the coupon. There is no obligation.

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Concert Model has 32-note pedal keyboard built to AGO specifications and an additional †Pedal Solo Unit, tunable to preference by the organist.



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This perfect selection of stirring, rousing songs was made by Homer Rodcheaver and Al Smith, the well known successful song leader of YOUTH RALLIES and author of "Singspiration."

**The RODEHEAVER HALL-MACK CO.**

105 Ninth St., Winona Lake, Ind.  
1151 E. Hyde Park Blvd., Inglewood, Cal.

*racial injustice. May we go forward in love that only Thou canst give. Amen.*

**Friday, January 27**

READ EPHESIANS 3:14, 15

ANDREW BLACKWOOD, in "This Year of Our Lord," says, "Instead of looking down on 'native Christians,' many of us are learning to think of their leaders as second to none of the saints. For example, think of India's Bishop Azariah and Africa's James E. K. Aggrey, of Japan's Toyohiko Kagawa and China's C. T. Wong . . . We should remember that Christianity was born and cradled in the East, and that we may have far more to learn from our Oriental brethren than we are able to impart."

*Eternal God, who didst reveal Thyself in the life of an Asiatic Hebrew, save us from empty pride and sinful condescension toward other races and lands. Draw us all into a closer fellowship with each other and with Thee. Amen.*

**Saturday, January 28**

READ JAMES 4:3

THE CHILDHOOD PRAYER, "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; if I should die before I wake, I pray Thee, Lord, my soul to take," expresses the religion of many of us. The pronouns tell the story: "I, me, I, my, I, I, I, my." And the one concern is death. Eliza Esther Carr suggests a better version: "Now I lay me down to sleep, I know that God His child will keep; when I awake another day to serve Him in my work or play, may Jesus guide me all the way."

*Infinite and eternal God, enable our spirits to escape the prison house of our selfish selves and share Thy concern for all Thy children. Amen.*

**Sunday, January 29**

READ MATTHEW 22:37

A YOUNG WOMAN walking by a church on a week day noticed a little girl coming out of the sanctuary. Seeking to engage the child in conversation she asked, "Where have you been, my dear?" "In there." "And what were you doing in there?" "Just praying." Thinking perhaps the child was troubled about something, she inquired, "What did you ask God for, dear?" "Oh, nothing; I was just loving God a little."

*Our Father which art in heaven, hallowed be Thy name. Amen.*

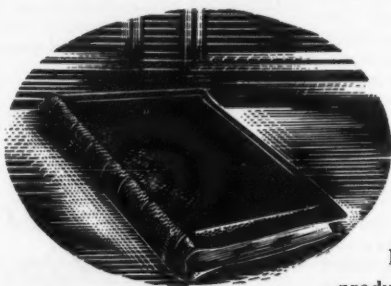
**Monday, January 30**

READ PHILIPPIANS 4:6, 7

*'Tis the one pathway from despair and it is called the Bridge of Prayer.*

—GILBERT THOMAS

## A Cambridge Bible



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**BIBLE** is the proud

product of the experience

of three and a half centuries, reinforced by knowledge, skill and taste of the finest modern craftsmen. Beautiful, durable — made of the finest materials and designed for easy readability — CAMBRIDGE BIBLES are unmatched.

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DR. T. BULKLEY told the British Medical Association: "As an alienist, and one whose whole life has been concerned with sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer." Paul said: "Let your requests be made known unto God. And the peace of God . . . shall keep your hearts."

*Grateful for Thy blessings, and most of all for Thyself, we open our hearts to Thee, O God, that Thou mayest fill them with Thy peace. Amen.*

**Tuesday, January 31**

READ PSALMS 16:6

DAVID STARR JORDAN relates in a poem how men had told him the earth was a vale of tears and wickedness, and woe would beset him through the years, and old age would be oppressive. At the end, they said, he could claim from God's hand a due reward for his labors and struggles. At last he stands at three score years and ten, looking back upon a full life, and asks: "Before Thee now I make my claim, Oh, Lord. What shall I pay Thee as a meet reward?"

*Forgive our complaints, Father. We thank Thee for every pleasure and every cross. We would not exchange them for any other lot. Amen.*

## COMPENSATION

If there were never a crushing grief,  
How then should we sense Love's balm?  
If life were free from the rending storm,  
Would we give thanks for the calm?  
Following darkness the light floods in  
Revealing Love's cross-marked road,  
And pain, like a magnet, draws our hearts  
Up to the heart of God!

—Nellie Jean Stratton

## WHERE WERE YOU, LORD?

"Where were you, Lord, when my soul  
knew grief  
And doubt was gnawing at my belief?  
When the flesh was pricked by misfortune's dart?"

"Lo, seeking one, I was in your heart.

"I was in your heart, but you closed the  
door  
To the channel of love through which  
must pour  
The current of life for all to share.  
I was in your heart, but you locked me  
there."

—Frances Adams Moore

## Saved to Serve...



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Devoted workers of the Salvation Army are using "dedicated dollars" of investors in our *Income Gift Contracts* to bless and help struggling humanity. Let money you have saved and lives God has saved work together to hasten the Kingdom.

## SALVATION ARMY INCOME GIFT CONTRACT

• Men and money are God's means. Today challenges both to exemplify the Gospel in practical terms. God calls you to serve as you are able and has made you steward of His bounty. Let your money and our trained workers meet the challenge. A **Salvation Army Income Gift Contract** guarantees you a life income of high returns, depending on your age. Gives you freedom from worry, and avoids legal troubles over a will . . . you administer your own estate and enjoy income tax benefits.

### Mail Coupon NOW

to learn without obligation how you may invest your money safely, get an income for life, and serve God and man through a *Salvation Army Income Gift Contract* or *Gift Memorial*.

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Please send me full information on the *Salvation Army Income Gift Contract (Annuity)* and **FREE** copy of booklet, "*City of Refuge*".

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City..... Zone..... State.....

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*Woman's Place*  
IN THE CHURCH

EDITED BY *Jane Kirk*

ILLUSTRATOR: K. RILEY

## Greetings, Newcomer!

**F**AR be it from any of our women's groups to ignore the newcomer to our community who is a member of our denomination. But unless we're tremendous busybodies, or make an actual business of it, how are we to keep account of every new family that arrives in town? Many times the new family doesn't get around to coming to church right away, so that you cannot discover them by this means. Sometimes they will even start attending a different church which is nearby, simply because the town is strange to them and they have no idea where their own church may be.

Is there any way to remedy this? Yes. At least one solution is offered here. There is an organization that makes a business of acting as greeters to every family moving into a new locality. They have taken over a philanthropic service of early days in America and are making a thriving business of it, too. In the days when families moved westward in covered wagons, they would send a rider on ahead to announce their arrival as they approached a town. Another wagon was sent out from the town to meet the weary travelers with a cheery greeting of fresh water and provisions;

this was called the Welcome Wagon.

Today, the Welcome Wagon Service, Inc., operating in 850 cities in the United States and Canada, is a personalized method of advertising which extends a warm and friendly greeting to every new resident of a community. By some uncanny means, the Welcome Wagon hostesses always seem to get wind of every new arrival long before anyone else, and they come calling with their pretty baskets of gifts—sometimes while furniture is still being carried in.

And how does this affect your church? The Welcome Wagon Service



offers you a splendid means of discovering every newcomer whose religious preferences favor your church. In their baskets the Welcome Wagon hostesses carry, besides gifts from the merchants they represent, information about local churches, libraries, schools and organizations. They also have a map of the community, on which they point out the locations of places in which the new family will be interested—such as their church and the school their children will attend. These hostesses make their calls truly friendly by this generous service, giving all the assistance possible in the puzzling details attending the first few days in a strange town.

Merchants who use this service pay for it as they would advertising, but there is no charge to your church for carrying a notice of its services and organizations or a letter of invitation from your pastor. And once the hostesses ascertain the church preferences of the family upon whom they call, they place such information in the hands of the respective pastors. Why not take advantage of these possibilities? You may be able to contact many new families sooner and to follow the Welcome Wagon hostess with an early call that will draw in the stranger looking for a new church home.

If you don't know whether your community has the Welcome Wagon Service, write to the nearest of their administrative offices. One is at 2 Park Avenue, New York, N. Y., another in the Sterick Bldg., Memphis, Tenn., a third at 6636 Hollywood Blvd., Los Angeles, Calif., and a fourth at 1 Heath St., Toronto, Canada. They will give you the name of their hostess nearest you, and through her you can arrange for your message to go out with her basket of welcome.

Some communities, such as Scottsbluff, Neb. and Bronxville, N. Y., band together in printing a leaflet for their hostess to carry, which lists all the local churches. The Haddonfield, N. J., list of churches has a coupon to be filled out and returned with the Welcome Wagon hostess, giving name, address, number of children and adults in the family, and church preference.

The Council of Churches of Christ of Allegheny County, Pittsburgh, Pa., sends a letter of welcome to newcomers with the hostess, which includes these words: "One or more of the 850 Protestant houses of worship is almost certain to be situated within easy reach of your new home. If for any reason you have difficulty in locating a church of your preference, or if you would welcome a call from the nearest minister of your own denomination, the staff of the Council of Churches will be glad to assist."

Carl Martenson, minister of the First Congregational Church, Sagin-

aw, Mich., wrote to the company: "As president of the Saginaw Ministerial Association, I wish to send you this word of appreciation for the splendid service Welcome Wagon is rendering to our city . . . The churches of the community also appreciate this service very much. The ministers are very grateful for the names and addresses of newcomers. They are able to call and to interest many people who might otherwise be lost to religious interests."

Welcome Wagon hostesses bring

gifts suggestive of the merchants they represent, with a courtesy card for another gift to be received at the store. A polishing cloth may represent the jewelry store, matches come from the hotel, measuring spoons from the baker, a book of recipes from the milkman, refrigerator dish tops from a large appliance store, finger towels from a linen shop, and note paper or a small book from the book shop.

The same "welcome, newcomer" idea, only confined strictly to church

## HOW TO STENCIL ON FABRICS

**H**AVE you noticed the attractive stenciled place mats, aprons, and towels some churches sell at their bazaars? Maybe you've wondered if it is difficult to make them. It isn't. Anyone can do it. And if you liked drawing in school, you may find it a fascinating hobby. Here's how:

**Step One. Wash The Cloth.** Eliminate all size or filler, as it is sometimes called, from the fabric you are planning to use. This is done by washing in warm soapy water, rinsing thoroughly, and pressing.

**Step Two. Apply To Fabric.** Follow directions that come with your textile colors. For stenciling use a white blotter under the fabric to take up excess color. Stretch cloth tightly to drawing board with Scotch tape or thumb tacks.

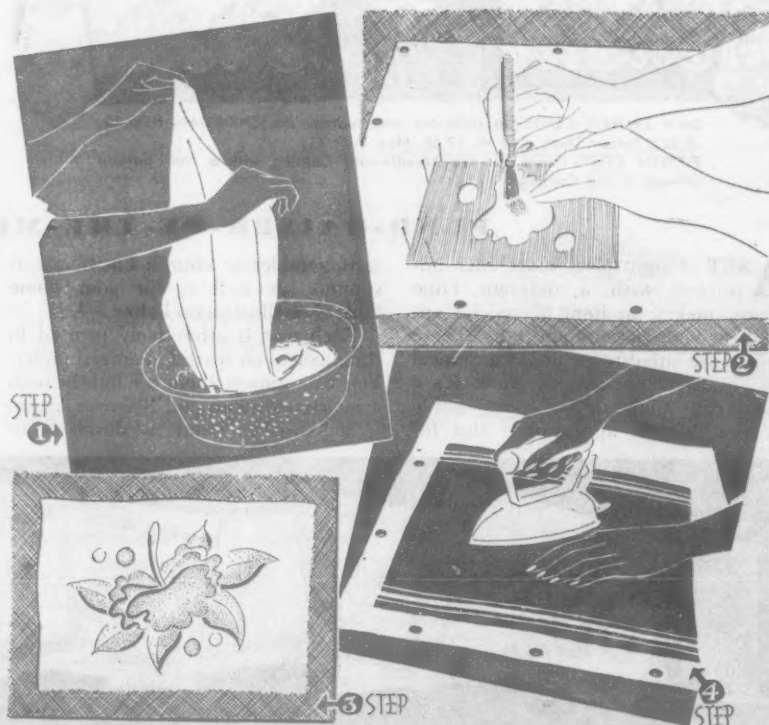
Avoid "piling up" of color. Several light applications of color give better results than one heavy coating. Color

should be worked well into the fabric.

**Step Three. Dry Thoroughly.** Allow at least twelve hours for drying. Twenty-four hours is better, even though colors look dry in a few minutes. Thorough drying makes your work fast for many washings.

**Step Four. "Set" With Iron.** When dry, place a cloth over the face of the design and iron for at least three full minutes with iron at 350 degrees F. Turn over and repeat. For rayon use a warm iron, 200 degrees F. for a longer period. After setting color, a dampened pressing cloth may be used as desired.

Kits containing ready-cut stencils as well as all necessary supplies for textile painting range in price from \$2.50 upwards. You may send for a price list to The American Crayon Co., Sandusky, Ohio. Or mail 25c for their booklet, "Do It Yourself," illustrated in color, giving more detailed instructions, ideas and designs.





### VARIETY IN CROCHET

**7115.** Takes little time and material to make these doilies . . . chain loops and treble crochet. Center of large doily plus edging forms small one. Complete directions given.

**7390.** Start with this jiffy medallion and you'll soon have a stunning cloth or spread. Easy pickup work. Directions are included.

**614.** Little pansies done separately on a background of lacy crochet for lovely doilies. Two sizes, 19 and 14 inches, in No. 30 cotton (just two balls for both). Directions given.

**637.** For a beautiful cloth or spread, make a rose filet-crochet border on a linen center. Directions, charts.

Send TWENTY CENTS (in coin) for each pattern to: CHRISTIAN HERALD, #223, Pattern Dept., 243 W. 17 St., New York 11. FIFTEEN CENTS more for the Needlework Catalog with a free pattern printed in the Catalog.

interests and sources, has been carried on for years by enterprising women's groups and others. It can readily be adapted to fit your needs and resources.

In your basket you might carry a cake or some cookies from the Women's Society of Christian Service, a pot holder from the Married Couples group, a handkerchief from the Ladies Aid, a small toy from the Sunday school, a church calendar from the ushers' group, a booklet of games from the Christian Endeavor Society, and so on. Each gift should have a label bearing greetings from the organization it represents, information as to meeting times, and a cordial invitation to attend.

### PROJECTS THAT PAY

**H**ERE'S a project for a group of wide-awake women, which will bless many, although the profits from it may only indirectly concern you. Why not set up a baby-sitter's bureau? There must be many young girls and boys in your Sunday school, as well as women in your church, who would like to earn money as baby sitters. There must also be many churchmembers and others who are in need of baby sitters.

Your group could set itself up as coordinator for these two groups and thus perform a valuable service. It might even be worthwhile to charge a small commission for your services. Sitters will find additional business this way, and parents will be saved tiresome phoning and disappointments.

Start by placing announcements on your church bulletin board or printed bulletin, requesting sitters to make application for your bureau by contacting the chairman of your group. In registering your sitters set down not only their names, addresses and phone

(Continued on page 46)

### FUND-RAISER-OF-THE-MONTH

**A** SET of eight place mats, each imprinted with a different table grace, makes an item of special appeal for your bazaars and fairs. These graces are suitable for use at any meal by any creed or denomination. It's a good way to learn some new table graces. A most appropriate idea for

setting tables at church luncheons or suppers, as well as for your home table. See illustration below.

Each mat is attractively printed in three colors on waxed linenized paper. You can sponge them off lightly with a moistened cloth and use over again.

Sets are enclosed in durable en-

velopes ready for mailing. Church groups will be allowed a discount of 40% on these table grace mats, provided they are ordered in quantities of ten sets or more at a time. Price: \$1.50 per set; a dozen sets for \$15, postpaid. Address: The Dietz Press, 112 E. Cary St., Richmond, Va.





**Betty Crocker says:**

## "Try my easy method for home-cooked soup"

**Rich-flavored Green Split Pea Soup.** Thick and satisfying in texture. Has the traditional "smoky" flavor...the long-simmered goodness of old-fashioned split pea soup.

Home-cooked in 5 minutes! (Peas in the package are partly cooked.) Costs only about  $2\frac{1}{2}\epsilon$  a serving. And there are five delicious servings in each generous package of Betty Crocker Green Split Pea Soup. Try it.



**Fresh-made Vegetable Noodle Soup.** Home-cooked—not just warmed up. Gives clear meat-flavored broth with egg noodles and seven nourishing vegetables.

The work of preparing vegetables has been done. Add package contents and butter to boiling water—simmer a bit. Costs only about  $2\frac{1}{2}\epsilon$  a serving (including butter) with 6 servings from one package!



You'll like *both* of these nourishing soups because you serve them *home-cooked*!

**Quicker! Easier! Economical!**

**General Mills**

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By saving coupons from Betty Crocker Soups and other General Mills products you can quickly own a complete set of handsome new Queen Bess pattern silverware. This lovely silverware is in Tudor Plate and made by the famous Oneida Community Silver-smiths. Coupons come with all of these General Mills products: BETTY CROCKER SOUPS, WHEATIES,

KIX, CHEERIOS, BETTY CROCKER CEREAL TRAY, GOLD MEDAL ENRICHED FLOUR, SOFTASILK CAKE FLOUR, BISQUICK, PYEQUICK, CRUSTQUICK, BETTY CROCKER CAKE MIXES. Higher value coupons come in larger sacks of Gold Medal Flour (see below). Start saving silverware coupons now. You'll be proud to set your table with Queen Bess pattern silverware.

10 LB. SACK, 2 COUPON VALUE • 25 LB. SACK, 10 COUPON VALUE • .50 LB. SACK, 20 COUPON VALUE • 100 LB. SACK, 40 COUPON VALUE

See page 65  
for details of  
CHRISTIAN HERALD  
CHURCH HELP PLAN





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numbers, but their approximate age and experience, exactly what days and hours they are available, and any preference as to the age of children with whom they stay. Keep the names alphabetically arranged in an index file box.

Next, announce in the same bulletin

tins that those desiring approved sitters may contact the bureau through its chairman at specific hours, and give her home telephone number. The hours should be those which suit her convenience to be home. A different member of the group may undertake this service each month. When you



## BUSINESS YOUNG FOLKS' SUPPER



**Y**OUNG men and women in business are finding wholesome opportunities for fun and fellowship by meeting to cook supper together after working hours in their church kitchens. Miss Eleanor Wright of Seattle, Washington, writes of one such group at the Methodist church there. The girls take turns cooking and setting tables, she says, and the men clean up afterwards. They plan to serve simple casserole dishes for 20 to 25 persons, which can be entirely prepared within an hour and a half at the most.

For time-saving main dishes, canned soups offer a wealth of possibilities. Luncheon meat can be cut into strips and warmed with chopped celery in a sauce of tomato soup with a little onion. Pour over a platter of hot macaroni, sprinkled with Parmesan cheese. Chicken pie can be easily prepared with cream of mushroom soup, to which you add cubes of chicken, cooked carrots and peas. Make biscuits of prepared mix, and arrange over the

top of your casserole. Bake until soup bubbles and biscuits are crusty brown.

Or—pour celery soup over layers of tuna and noodles arranged in a casserole. Make a crusty top of bread crumbs, margarine or butter, and grated cheese. Add parsley and stuffed olive slices for garnish after removing from the oven.

A more elaborate dish, but easily prepared in an hour, is the "Hamburger Crumble with Muffin Squares." Divide your cooks, and let half prepare the hamburger mix, and the other half the muffin squares. This is an inexpensive and nutritious dish.

Serve with wedges of lettuce with thousand island dressing, made by mixing mayonnaise and chili sauce to taste. (Even a man can prepare this!) Ambrosia and assorted cookies will taste good for dessert. Mix your ambrosia in the biggest bowl you have, cutting up equal parts of bananas and oranges, and sprinkling with sugar and cocoanut to taste.

### Large Quantity Recipe

#### HAMBURGER CRUMBLE WITH MUFFIN SQUARES (for 48)

Fat or dripping	1/4 Cup	or 2 ounces
Chopped onion	1 cup	or 1/2 pound
Ground beef	6 pounds	
Salt	3 tablespoons	
Black pepper	1 teaspoon	
Water or vegetable liquid	2 1/2 quarts	
Chopped green pepper	1 cup	or 5 ounces
Sliced carrots	1 1/2 quarts	or 1 1/2 pounds
Peas	1 1/2 quarts	or 3 No. 2 cans
Enriched flour	1 cup	or 1/4 pound
Water	1 cup	

Put fat or drippings into heavy saucepan and heat. Add onion and beef and brown well. Add salt, pepper, 2 1/2 quarts water or vegetable liquid, green pepper, carrots and peas. Cover. Simmer 20 minutes. Mix flour to smooth paste with one cup water. Add to stew slowly, stirring constantly. Cook until slightly thickened. Serve over split muffin squares. Makes about 9 quarts, 3/4 cup per serving.

#### MUFFIN SQUARES FOR 48

Sifted flour	4 quarts	or 4 pounds
Baking powder	1/2 cup	or 4 ounces
Salt	2 1/2 tablespoons	
Dry milk solids	2 cups	or 1/2 pound
Dry mustard	2 teaspoons	
Poultry seasoning	1 teaspoon	
Powdered whole egg	1 cup	or 4 ounces
Shortening	2 cups	or 1 pound
Water	2 quarts	

Sift together flour, baking powder, salt, dry milk solids, dry mustard, poultry seasoning and powdered whole egg. Cut or rub in shortening until mixture is very fine. Add water and mix only until flour is moistened. Pour mixture into two greased pans, 11 x 16 x 2 1/2 inches. Bake in hot oven (425 degrees F.) 25 to 30 minutes. Cut in squares.

take a request for a sitter, write down the name and address and telephone number, number of children in family, and hours when sitter is wanted. Choose the most suitable name from your files and call. When you have contacted someone who will take the job, have her call her employer, and make arrangements for getting to the house. The employer can tell her how to get there or offer to call for her by automobile.

Request a report of the job from both sitter and employers. In this way you can weed out unreliable sitters and know the difficulties presented by specific employers. Establish a fixed rate of pay that seems fair to both sitters and employers, and inform the client when she calls, so that there will be no misunderstanding about payments.

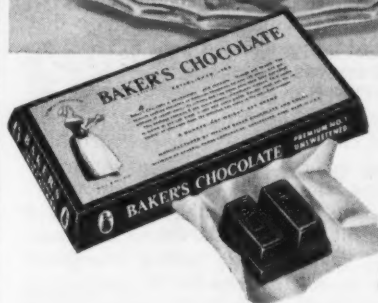
**I**T would be a wonderful service if your group could conduct a series of lessons for sitters, in order to protect them and make their work easier and to assure parents of more capable sitters. Most of you are experienced mothers and can teach the younger girls the proper method of changing a diaper and giving a feeding. In addition, different members could talk at each lesson on points culled from the excellent sourcebook, "A Manual for Baby Sitters," by Marion Lowndes, \$2, 1949, Little Brown & Co., Boston, Mass.

You might gather together a collection of good information on child care and lend it to sitters who wish to read up on their work. From the Superintendent of Documents, United States Government Printing Office, Washington, D. C., you may order the following Children's Bureau Publications: "No. 8—Infant Care," 15c, and No. 30—Your Child from One to Six," 15c.

"A Pocket Book of Baby and Child Care," by Benjamin Spock, M.D., Pocket Books, New York, 35c, is excellent, and three pamphlets that will also prove useful are published by The Child Study Association of America, Inc., 221 W. 57th St., New York, N. Y. They are entitled, "What Makes Good Habits?" "What Makes a Good Home?" and "Discipline Through Affection." No charge for these.

Your course for sitters should include such helpful pointers as: what to expect of a child at different age levels; how a child responds slowly to strangers; modern attitudes on thumb sucking, feeding, toileting; practical suggestions for day and night care of babies; how to play with children; health and safety precautions for sitter and child; how to follow the mother's directions, and if necessary, how to tactfully suggest procedures the sitter has learned in her course.

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3 squares Baker's Unsweetened Chocolate  
2 tablespoons hot water  
1½ cups sifted confectioners' sugar  
1 egg  
4 tablespoons softened butter  
Melt chocolate in double boiler. Remove from boiling water, add sugar and water; blend. Add egg; beat well. Add butter, by the tablespoonful, beating thoroughly after each amount.  
Makes 1½ cups frosting—enough to cover tops and sides of two 8- or 9-inch layers, or one 10 x 10 x 2-inch cake.

• • •  
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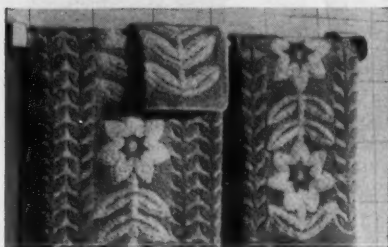
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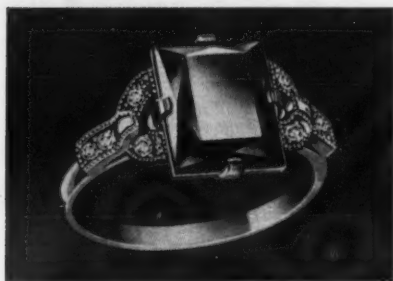
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## SUNDAY SCHOOL LESSONS

(Continued from page 8)

for the unsaved crowd?" They answered that they would continue to pray for the power for him and when that prayer was answered the unsaved would be compelled to heed his call to repentance. Then, for the first time, Moody realized that he was taking pride in his own power and thereafter, as he depended on the Holy Spirit, his preaching became irresistible.

The Christian Church was born through power from above. Obedient to their Lord, the disciples awaited the coming of power in that upper room where they were accustomed to meet. They spent their time together in prayer and discussion. Surely they spent much time in re-examining the Old Testament prophecies of the Christ. At last, on the Day of Pentecost, when great crowds were gathered in Jerusalem, their prayers were answered, and God came upon them with power to understand and believe, to witness in languages that could be understood, and to face hostile crowds unafraid.

The Holy Spirit did not visit the world for the first time that day. He did come with new power upon men and women who were prepared to receive Him. There were miraculous evidences of His coming—sounds like a violent blast of wind, visions like dancing flames of fire resting over their heads. All this was for the support of their faith. Such faith cannot be receptive only. It demands expression. They had been blessed with power for witnessing to a waiting world. The upper room could not hold them. Out into the streets they hurried and spoke to all who would listen.

THEY ASTONISHED the crowds because they spoke in the languages which could be understood. Some charged them with drunkenness. Many more felt the contagion of their passion and were stirred to the depth of their hearts. If they were astonished at the power of the apostles to speak in their tongues, they should have been more amazed at the miracle in Peter. Just two months before he had been so afraid of the enemies of Jesus that he had denied Him. At the cross he had stood far off. Now he dared to stand before these crowds and say to them that their national hero, David, had foretold the resurrection of Jesus, "this very Jesus whom you have crucified." This is a new Peter, deserving to be called Peter, the rock. No more impressive evidence of the resurrection of Christ and the power of the Holy Spirit will ever be given than the change wrought in men. This was the "new birth" Jesus promised. It was men made over by God who carried

the Gospel triumphantly throughout the known world.

"What shall we do?" That is the only question men can ask when they have been convinced that they have shared in crucifying their Lord. The answer of Peter is still the only valid answer. "Repent and be baptized." God is waiting to enter every human heart where there is admission of need for forgiveness and assurance that God, through Christ, will forgive. "God be merciful to me, a sinner" is the one basic prayer that opens the heart to the power of the Holy Spirit.

In every community there are men and women who are modern Peters, their lives clear witnesses of the power of Christ to make them over. They are miracles of God's grace as surely as were the apostles. When the Church loses power to turn men from evil to good, from sinners to saints, it is time for another great prayermeeting, for another dedication of the upper room.

### Questions:

*Some criticize our modern churches because so much emphasis is placed on organization. Is this fair criticism? What evidences of organization do we have from the story of the upper room? Should organization be an end in itself or a means to an end?*

*The Bible has been translated into over 1000 languages. Do we need any greater miracle than that as the modern counterpart of the miracle of the tongues?*

### • Sunday, January 15

#### A NEW AND DARING FELLOWSHIP

ACTS 2:42-47; 4:31-35

"THEY devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together" (Moffatt). There is your description of the infant Church. What a far cry from the Church today. No wonder so great a part of our world has never heard the name of Christ. This Church began in the flaming power of the Holy Spirit. Thousands were swept into the Church through the preaching of the apostles. Was that an end or a beginning? The apostles were not satisfied with a card index of three thousand or more names.

What a privilege to sit at the feet of men who had walked and talked with Jesus! How the voices of these apostolic teachers must have trembled with emotion as they spoke of their Lord! With what power they led their disciples into the history of their people and the prophecies of their national heroes to show that all of it found meaning in Jesus Christ! No wonder these students were devoted to such instruction. And, just as the disciples of Jesus left everything so they could be in constant fellowship with Him, so these first Christian con-



verts spent every possible hour in fellowship with the apostles. They broke bread together. They were a Christian family.

Their sharing of possessions was not the result of an economic theory; it was the outgrowth of this spirit of fellowship that came with their faith. It is not set down as a pattern for society. Indeed, the experiment failed. It was not long till Paul was taking up offerings "for the poor saints at Jerusalem." Some have believed that the dedication of their property was due to their expectation of an early end of the world and the return of Christ in glory. Let us permit nothing to detract from the glorious spirit of brotherhood that found expression in this sharing. If it was "a crazy experiment," it was wholly admirable.

When Christian hearts respond to the grace of God there will always be the spirit of sharing. I was told recently of a young couple that had saved about \$2000 toward buying a home. At church they heard the story of abject need in Europe. On the way home they decided that they could wait a while for a home of their own and they gave their house money for relief of the former enemies of their country. Foolish? It is an indictment of our faith and love that so many of us would think so. When our hearts are warmed by the love of Christ, our eyes are made keen to see the needs of brother man as opportunities to share. We could do with more of the spirit of this Jerusalem church in the churches of our times.

#### Questions:

A missionary described an offering in a Christian church in India. A sheet was spread on the floor before the altar. The natives came up one by one, some to pile a handful or two of rice on the sheet, others to place their vegetables or other produce from their tiny farms. Most of the families were living close to the line of undernourishment. What do you think of our giving in the light of the giving of these Indian Christians?

#### • Sunday, January 22

#### THE FIRST CHRISTIAN MARTYR

ACTS 6:8-15; 7:54-60

THE writer of Acts records the death of Stephen in detail. This is the only account of martyrdom he gives except that of James in Acts 12:1-3.

Stephen was a Grecian Jew. He may have been Gentile or Jew by blood. He represented that large group of the Jewish faith who were at home in the Greek language and customs. How he was converted to Christianity we do not know. He was a layman, one of the seven deacons appointed to care for the welfare work of the church, relieving the apostles of this responsi-

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bility. Coupled with this service he "did great miracles and wonders among the people." He is described as "full of faith and power." No wonder he became the object of special hate by the anti-Christian leaders of Judaism. He was brought to trial before the Sanhedrin, highest court of the Jews.

Fearless and self-possessed before his enemies, Stephen shows what courage true faith gives. Hundreds of Christians of our era have shown the same bravery in Europe and Asia. Whence came his courage? "He was full of faith and the Holy Ghost." There was no room left in his heart for fears as to his personal safety. Death had no terror, for he knew he was "safe in the arms of Jesus." The resurrection of his Lord was glorious reality to him. Christian bravery finds its source in vital faith.

HE SPOKE FRANKLY to the Sanhedrin with no blatant exhibitionism. He sought to convince these men who knew their Scriptures that Jesus was their promised Christ. He was not deliberately seeking to defy them and stir their anger. He was pleading for their salvation. The light in his eyes and the eloquence of his tongue was not due to bravado but to the love of his Saviour. So close to the spirit of Jesus was his spirit that he echoed the prayer of Jesus for His crucifiers, "Lord, lay not this sin to their charge." He knew the bonds of tradition and prejudice that held them.

They stoned him to death. This is the answer men are still making to those they cannot refute. Mobs are still lynching and crucifying and burning those they cannot understand or master. It is the devil's own tragic mistake. His crosses become thrones. The fires of his persecutions only spread the truth, like brands scattered from a bonfire. Stephen martyred became vastly more powerful for the spread of Christianity than Stephen alive. One young man, Saul of Tarsus, who stood by guarding the coats of the murderers, never forgot that scene. Who can tell how much influence it had upon his later conversion?

Stephen met death bravely because he was not alone. John Wesley said, "The best of all is, God is with us." Stephen saw Jesus standing in glory, waiting to receive him. The assurance of the loving Presence was Stephen's constant source of courage in life. It was his support in death. The practice of the Presence of Jesus Christ girds us for the trials of this life and makes death the fulfillment of that which Jesus promised, "I go to prepare a place for you... that where I am, ye may be also." Courageous faith is not a cold intellectual acceptance of truth. It is a vital, empowering force.

Without it there will be no martyrs, no victorious march of Christianity to world conquest.

### Questions:

"The struggle to preserve the status quo is usually related to either pocket-book or prestige, often to both."—Dr. H. E. Luccock. Discuss.

Martyrdom is still with us in this Twentieth Century. First Nazism and now Communism make the same old devil's mistake and think to crush Christianity by force. Most of the displaced peoples seeking haven in America are victims of religious persecution. What should we do to spread the spirit of freedom in our world? How would our faith stand such a test?

### • Sunday, January 29

#### UNTO ALL MEN

ACTS 10:17-20, 24, 34-43

"GOD has no favorites." So Dr. Moffatt translates the words of Peter in Acts 10:34. To us this does not seem to be a revolutionary theory. Yet its acceptance by Christian people would demand tremendous changes in attitude. We are constantly tempted to act as though our race, our nation, or our family had special privileges before God. The greater our material blessings, the more we preen ourselves in spiritual pride, certain that we are "the chosen people."

The idea that "God has no favorites" was thoroughly revolutionary to the Jews. The whole background of their race and religion was against it. God had separated the Jews from the Gentiles and had given them special protection, and the result was the unlovely pride of the Pharisees. Indeed it was shared in some degrees by peasants as well as priests. The Jews could not see that they had been blessed that they might be, through Christ, a blessing to all the world. How they rebelled against Jesus' disregard of the traditional restrictions! He made friends with Samaritans and ate with publicans and sinners.

Peter required special treatment in order to see the universal character of Christianity. First there were two dreams or visions, one given to Cornelius, the Roman, and the other to Peter, the Jew. Cornelius was a devout worshiper of the true God and a good man in home and community. He was told that he should send for Peter at Joppa. This was about thirty miles from Caesarea where he was stationed. Peter saw a great sheet let down from heaven, in which were all kinds of animals, clean and unclean. He was told to eat, disregarding the traditional restrictions (Deuteronomy 14:1-8).

PETER was a "not so" man. On several occasions the Gospels tell how he (Continued on page 55)

# *I Still Have* **Arthritis**

Through the years she has learned  
to live with her affliction. Now she  
has fun, not with, but in spite of it!

By JOSEPHINE CARPENTER



**I** HAVE arthritis. It's no fun, as anyone who has it knows. But I have lots of fun! "Fun with arthritis!" I can hear you exclaim. Not with, but in spite of. You see, I've learned how to live with it.

I assure you this fun-with-arthritis business is something new. I had little fun either with it or in spite of it back in the days when I gave "organ recitals." Friends would ask, "How are you, Mrs. Carpenter?" Being the daughter of a minister, the wife of a minister, the mother of two more, and, judging from the tendencies of a six-year-old, likely to be the grandmother of another, I would tell the truth—all of it, in full and agonizing details.

Before I could get it all told, my visitor would be on the verge of tears, and while telling it I would have all those aches and pains over again, only worse. I got to feeling so sorry for myself it was pitiful. I bought me a pretty bed-jacket, some nice looking nighties and two or three pairs of easy-to-shuffle-around-in mules.

I was just about ready for the "inevitable" when I got a jolt. I surely needed a jolt, but not the one I got! My husband had a heart attack so severe that he had to stay in bed twenty hours a day. He was allowed to teach two hours a day to finish out his college year, at the close of which we retired to CHRISTIAN HERALD's lovely Memorial Home Community at Penny Farms, Florida.

That was almost seven years ago. I gave away my bed-jacket and do not remember what became of the mules. I spent my time caring for my sick husband.

There were two or three years during that period when my arthritis did not go much beyond an increasing limp and twinges of discomfort, which for the most part I managed to keep to myself. But arthritis, you know, does not really quit—except in patent-medicine advertisements. As my husband grew stronger and waited on me more and more, my arthritis took advantage of the situation. It gradually got me to canes, and then to crutches. I found wooden ones heavy and awkward, but the aluminum ones are light and easy to flip around—that is, when I'm able to flip. Sometimes the wheelchair seems dangerously close, but I just won't look that way.

**B**UT back to my "organ recitals." Out of the goodness of their hearts, my friends would tell me what so-and-so had done and how wonderful it had been. I would tell my husband and we would start in. Sometimes we consulted our doctor and got his O.K., sometimes we didn't. I would faithfully do whatever it was, or take whatever it was, and get all pepped up and we would be encouraged. But in the end—always *I still had arthritis*.

In his recent book "How to Stop Worrying and Start Living," Dale

Carnegie has a chapter on "Fool Things I Have Done." I can match that with "Fool Things I Have Tried," and if my memory had not mercifully disposed of much, I too could have a bulging file.

The biggest fool thing was "The Bee Sting Cure." Somebody had written a whole book on that and I devoured its contents. In several series of a few bee stings every day for a month or so at a time, I had over a thousand stings. But with all of that slaughter of bees *I still had arthritis!*

Through all these years I have had grand doctors, one of whom is my own son. They have all been kind and have done what they could. When I have a good deal of pain I go to a doctor, and he usually finds something that gives me relief, at least for a while. For all I know he may do nothing more than change from white tablets to pink ones, but anyhow I feel better and sprint around again. They all tell me to take plenty of pain-easers so that I get enough relief to use my muscles instead of stiffening up.

Usually when I get a round of aching and am not able to get about much (though I always do somehow) I try to think up something real interesting to do. During my most recent spell, lasting nearly a month, it took three things to keep my mind off my arthritis.

First: My husband and a neighbor fixed me up a bird-feeding shelf—just





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outside our living-room window so I could sit either inside or outside and enjoy the birds. They fitted two small blocks of wood to the end of a pipe five feet long which they secured in the ground, then nailed a tray to the wood. We put out a mixture of sunflower seed and chicken scratch, and a dish of drinking water which the birds use for a bath. Once there were four cardinals at one time on the tray, another time ten sparrows. But never more than two doves at once. Those "birds of peace" fight off any other bird that comes near, and sometimes each other. Brown thrashers come, orioles, a woodpecker, and mocking birds if I put out raisins. And the wee humming birds and busy bumble bees flit in and out among the petunias at the base.

*Second:* A friend happened to show me a small crocheted cup and saucer which her daughter had used for nuts at a dinner. As I have two granddaughters at the make-believe age, I started out to crochet them a doll tea-set. It took me about a week to work out the cup and saucer, and I keep that first set as a memento of those days.

*Third:* The best thing I did during that spell was to buy a second electric waffle-iron. I had tried a large square one, but it was too heavy for my now clumsy fingers. Then I found a smaller, oblong one which I could manage. About that time I learned how to bake waffles that never, never stick. But the trouble was that, even if we had only one or two guests, we always had to wait on the waffles! So I got the second iron, and now, with a box of waffle-mix, some honey or jam or, best of all, maple syrup (if and when we can get it), we have loads of fun. And often!

I had another round of crippling inactivity a few months ago. Then it was too chilly, even in Florida, to sit outside much. So I turned to my typewriter and worked on a fool story about two old folks who did almost everything their fastidious children did not want them to do—but I got better and pigeon-holed my story. We have plenty of material for such yarns in this community of retired ministers and missionaries and their wives.

I have some gadgets which help. Perhaps the most useful is a carpenter's magnet for small tools. It has a long handle and I can sit and run it around (instead of running my husband around) for my crochet needles. And I use ice tongs from the dime store to pick up this and that. I couldn't get along without my old-fashioned ladle. It is a bit concave, so when I push something up on it with my crutch it does not slip off so often. Then that ladle handle has a curved sort of hook and I can hang it on my finger. And I can reach down with

that end and get up one of my crutches which so often fall. I think maybe I'll try to invent a long, long ladle and some long tongs too, maybe all of aluminum.

Through the years I have learned some lessons. I have learned them the hard way. So perhaps they will be of some help to others. Here they are:

1. I never ask anyone to do anything for me that I can do myself.

2. I give no more "organ recitals"—except to my physician when necessary.

3. I don't try any more fool remedies or cures.

4. I take the most cheerful view possible about everything that happens.

5. I have all the fun out of life I can. Likely I don't have so long, so why not? I try to be happy and contented, and above all I try to make those about me happy. (Goodness knows, they have a hard enough time even so, with a white elephant such as me on their hands!)

I crochet and I read, when I'm not trying to wobble somewhere. Someone is always willing to take me in my wheelchair, but just as long as I can navigate alone I'm going to.

**I** LOVE to read—and these days I seem to appreciate stories and books with plenty of humor in them. My favorites in recent magazines are "God's Rooster" in the April *CHRISTIAN HERALD*, and "He Couldn't Say No" in the June *American*. As for books, "Cheaper by the Dozen" gave me lots of chuckles, though I enjoyed Dale Carnegie's "How to Stop Worrying and Start Living" and Norman Vincent Peale's "Guide to Confident Living."

About food. I try to cut out almost all sweets and starches—not that I want to at all, but that is one of my lessons. If today you would set before me a corner piece of peach cobbler with ice cream on the top, and three or four big luscious peaches all peeled and chilled ready to eat, my mouth would water for the cobbler, though I'd try earnestly for the courage to choose the raw fruit.

Since by another June I'll be three quarters of the way through my century, it may be too late to accomplish much if anything by diet—especially after all the years of eating what I liked best. But I can try, can't I?

I can try and I can hope and I can pray—always. The Lord knows better than the doctors about my aches and pains. And if it is His will that I sprint around again, it will be glorious. But if not here, just think what a wonderful time I'll have Over There and through all eternity!

I try and I hope and I pray. And I still have arthritis!

THE END

## FAST TRACK TODAY

(Continued from page 18)

There is \$24,000 in the pool. From this, the track takes away 10% (in some states it is 15%) for the payment of taxes to the state and profits to the owners of the race track. Therefore the total amount to be divided among the holders of tickets on the winning horse cannot be more than \$21,600.

In addition, there is a factor known as "breakage." Here is an example of breakage: Suppose the favorite, horse "A," wins the race. After the track's "take" has been deducted from the pool, there is \$21,600. From this is subtracted \$10,000, the amount bet on the winning horse. There is \$11,600 left to be divided as winnings among those who bet on horse "A." This means that for every dollar bet on horse "A" the better should get his dollar back plus \$1.16 winnings.

But he does not get back \$1.16. Odd pennies are known as breakage. At some tracks, he gets \$1.15 plus his dollar bet, and the other penny goes to the track. At other tracks, where the owners are bolder about exploiting their victims' naivete, the pay-off is still figured on the basis of each dollar bet, but the amount paid off must be in even dimes. Therefore, in this case the holder of a ticket on the winning horse would get back his dollar plus only \$1.10 winnings, and the track would keep six cents as "breakage."

Since the lowest-priced ticket one can buy is \$2, these figures are doubled before "today's prices" are published. Suppose you had bought a \$2 ticket on horse "A," and he won the race. You would cash in your ticket, and what you would get would be your original investment of \$2 plus \$2.30 winnings, \$1.15 on each of the two dollars you bet, so that you would collect \$4.30 altogether and the daily papers would say that horse "A" paid \$4.30. At the less generous track, where the breakage is higher and only \$1.10 is paid for each of your two dollars, the papers would say that horse "A" paid \$4.20.

What is so convincing about all this? You have won the bet, haven't you? The favorite won, just as "everybody" said he would, didn't he? You put up only \$2 and you get back \$4.30, don't you? Or even if your particular track is less generous, and you get back only \$4.20, you've still won, haven't you?

The answer is: No.

Of the money you bet this time, the track kept 11 cents of every dollar—10% commission, 1 cent (in this case) for breakage. The breakage actually averages 2½ cents. Every time you bet a dollar on a horse race, you will probably lose 12½ cents. By the time you have made eight bets, you will have lost the entire amount of the bet.

This is proved by statistics, and re-



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member that horse racing has more statistics than the League of Nations.

No one knows surely what horse will win any race. "Tip sheets" advertise that they will tell you, but they won't; if the writers of the tip sheets actually knew, they would make a hundred times as much by betting on the race itself instead of selling the supposed information. There are legitimate "handicappers" who study the records of the horses, taking into consideration all extrinsic factors such as the track at which the race will be run, the physical condition of the horse, the skill of the jockey who will ride him, and the caliber of the other horses. Decades of study have proved that the most expert handicapper can pick no more than 40% of the winners—and the horse he picks is always the favorite, because the "wise money" rides along with the most expert handicapper's judgment. Bet the favorites and you will win 40% of your bets — and lose 13% of your money. Statistics prove that, too.

And that 13% you lose will be precisely what the track takes out of the pool for its profit, for taxes, and for breakage—in other words, 13 cents out of every dollar you bet.

The big-money betters on horse races don't often see a horse-race. They know how betting at the track affects the odds. They try to increase their winnings by betting with bookmakers.

Let us suppose that a famous plunger wanted to bet \$10,000 on horse "A" in the race we have been discussing. The crowd at the track had already bet \$24,000 on that race, \$10,000 of it on horse "A." When horse "A" won, every dollar bet on it returned \$1.15 in profits. A man who bet \$10,000 would win \$11,500.

But if he took his \$10,000 to the track and bought tickets with it, the pool would go up to \$34,000; the deduction for track and taxes would go up to \$3,400; there would be left \$30,600 in the pool, and this time it would have to be divided among the holders of \$20,000 worth of tickets. This means that for every dollar bet, there would be only 53 cents profit. But the track takes the odd three cents as breakage! Net profit: 50 cents per dollar bet. The big better, for his \$10,000 bet, would get back only \$5,000 profit—instead of \$11,500.

So the big better doesn't bet at the track. He goes to a bookmaker, who takes his bet and guarantees to pay him "track odds"—whatever the pari-mutuel tickets pay.

But the bookmaker has representatives at the track. And although the proprietors of race tracks permit no telephones at the track, and take the most fantastic precautions to prevent the passage of information in and out of the track, the bookmakers are equal-

ly ingenious. With walkie-talkies, with heliographs (signaling by means of a mirror that reflects the sun, from a bookmaker's man on a nearby rooftop to his confederate inside the track), and by other means devised to suit a given situation, the bookmaker consistently does manage to get word into the track that his representative there should bet a pile of money on horse "A" and bring the odds down. This is known as "laying off" money bet on a horse, and it has always been effective.

There have been a few betting syndicates, working with capital of a quarter-million dollars or more, who have managed to beat the races. There have been no others. No small better has ever done it consistently.

Even the big better has little chance—not only because of the bookmakers' machinations but also because of the laws of probabilities. He may bet the favorites, but there have been times when favorites lost 31 consecutive times, and runs of 15 straight losses for the favorites are not uncommon. A man must have a lot of capital to survive such a run of losses and still have the wherewithal to bet on the next race.

Yet so prevalent is off-the-track betting that one large gambling house has thirty-six "ticket windows." Westbrook Pegler once estimated that in Chicago alone there are several thousand "horse rooms," such as the back rooms of barber shops, billiard parlors, etc., where bets on horse races are accepted.

**CONFIDENCE** men long ago learned that there is no surer way to milk a sucker than to convince him that one can give him a sure-thing bet on a horse race. Detectives employed by the Pennsylvania Railroad were recently seeking a way to restrain sharpers who carried a portable printing press and a portable radio, and on late trains carrying betters to the track would print tip sheets that would pretend to have named the winners of races already run, to gain the confidence of the passengers and persuade them to buy advice on how to bet on later races.

Apologists for horse-racing argue that one need not bet to enjoy them; that attendance at the races is, after all, an afternoon in the open air, offering a spectacle (the crowd, the excitement, the colorful costumes of jockeys) and a recreational indulgence in sports not unlike a track meet or any other kind of race. The argument does not hold water. An afternoon at the races is an expenditure of four hours to see somewhat less than fifteen minutes of actual racing. Between each two races there is an idle period approaching thirty minutes, a time of boredom for non-betters, but essential to the proprietors



of the track because that is when the gambling element has time to bet on the forthcoming race.

Horse racing is described as "the sport of kings," but kings are scarce nowadays. There is neither advantage nor profit in it to the ordinary decent citizen. Multimillionaires may find in it a diversion and means of ostentation that they can afford. The predatory classes find in it a prime means of getting something for nothing. The rest of the populace can find in it a drain on income and savings, but no profit, and at best an uneconomical source of recreation. In short, it is something to be left to the rich and the greedy. If no one else bothered with horse racing there would be too few people to support it and it would soon die.

#### SUNDAY SCHOOL LESSONS

(Continued from page 50)

protested against anything contrary to his traditions. "I have never eaten anything common or unclean" was his boast. We deal with men every day who are just as bound by their prejudices. They have minds set against change. God's command was clear and Peter was big enough to change his mind. With obedience came the word that the messengers from Cornelius were awaiting him.

Peter went with the messengers and brought Cornelius and his whole family to Christ. More, he ate with them as a sign of full brotherhood. So the infant Church broke down the barriers between Jew and Gentile, and while it was some time before Jewish Christians accepted Gentiles directly into the church from their heathenism, in the end this policy was accepted. It required all the powerful influence of Paul to complete the transformation. But the question was forever settled. If it had not been, the forefathers of most of us would never have been won to Christ.


Christ came for all the world. "God has no favorites." Do we really believe this? If so, there can be no racial, class or national barriers to memberships in our churches. If so, the implications carry over into all the relationships of life. The arbitrary barriers man has raised between races, classes and nations not only menace the peace of the world, but deny the basic principles of our Christian faith.

#### Questions:

What was the reaction of the church in Jerusalem to fellowship with Gentiles? How was the question settled? Read Acts 11. Was this a final settlement? Read Acts 15. Read also Paul's letter to the Galatians.

Was it the purpose of Christ that any race should be barred from fullest membership in His church? If not, are world missions a matter of policy or are they growing out of the heart of the Gospel?

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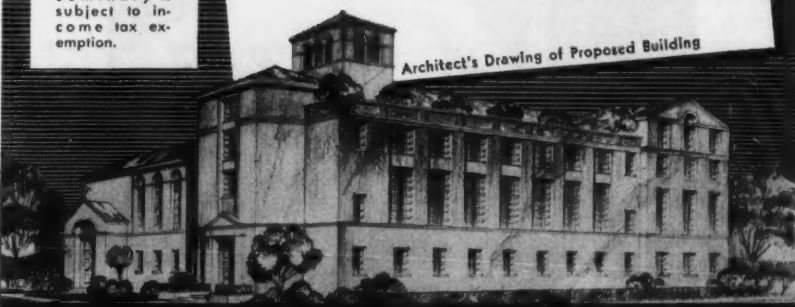
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This fed-up layman demands: "What's happened to the militancy, the down-to-earth grappling with personal and community sins, that once made pulpits powerful?"

By ROSS L. HOLMAN  
ILLUSTRATOR: MARK TESAN

**N**OT long ago the pastor of one of the country's largest churches made the startling assertion that people in all walks of life are beginning to question the need of the church in our social order. "What is the use of this institution?" he quotes them as saying. "It is impotent—it is doing nothing—it is a hotbed of snobbery and hypocrisy." Far from being offended by such an attitude, he said it is precisely the question we ought to be asking ourselves.

Without trying to enumerate all the factors that provoke this feeling, one of the severest charges brought against

the church is that the pulpit has almost ceased to be the voice of conscience in this country. We, as churchmembers, don't have to accept everything these critics say about us to realize that growing youngsters and adults are seldom ever admonished from their pulpits about the problem sins of the day against which the Bible repeatedly warns. Both members and non-members are guilty of every kind of sinful indulgence without hearing one word from their pastors indicating there is anything unscriptural about their conduct, or that it is endangering their immortal souls.

# Pulpits

I knew a traveling man who attended a church in a different town most every Sunday and picked each church at random. He was the father of two children and was deeply concerned about the moral influences shaping their lives. Out of about fifty pastors to whom he listened, not one said anything against drinking, gambling, prostitution, divorce, or any of the other prevalent sins that were wrecking the youth of his town.

In nearly every town in which he worshiped, he also attended a movie. In eight out of each ten of the shows he found either liquor, gambling, sex immorality or divorce played up in a glamorous or matter-of-fact style as though it was an essential, harmless way of life. In some of the shows all of these character-wrecking influences had full play in a single film.

That was the situation as he saw it in all its horrid ugliness. On one side his two children could see all the enticing appeals of a sinful life—on the other side, no one to tell them that it *was* sinful.

Christian parents are no longer getting from their churches the co-operation they have a right to expect in protecting their offspring against these evils. Parents have not only the degrading influence of the entertainment world to tear down their home training, but the trend to present-day literature is undermining everything they can do to save their children from degradation. Why has the church become so strangely silent on these social sins when all these other agencies are so vociferously bold?

Now don't get me wrong in my appraisal of this condition. There are a few courageous pastors (God bless 'em) who are throwing everything they have into their fight against the evils of the day and they are pulling no punches. What I am trying to say is that if you start out to find these preachers and don't know where to look, the law of averages is stacked so heavily against your success it is pitiful.

I heard one pastor, who himself is alarmed over this situation, say that the Bible is being ignored out of our pulpits. He said that many preachers get their texts from current events—that they continually deliver sermons on political and social trends that have

# Out of this World

little bearing on the individual needs of their members.

On the other hand, another pastor, who has lately broken into print quite a bit, insisted there are more important things than drinking, smoking and swearing over which a preacher should express pulpit concern.

The lack of emphasis on worldly conditions is beginning to affect the character of some of the preachers themselves. I don't believe it has done much damage yet, but the danger is there. A large majority of the preachers I know are godly men of clean character who would make any sacrifice in discharge of some ministerial duties. But the lack of courage in facing up to the pet sins of some of their members is causing a few of them to rationalize too much on the evil conduct they are afraid to condemn.

Many ministers preach a lot about sin in general but very little about sin in particular. For fear they will step on somebody's toe, they don't single out these sins and stand them up where they can be identified by their ugly names. They merely preach against worldly evils en masse and try to keep the sinners in their flocks believing the pastor is not talking to

## IS OUR AUTHOR RIGHT?

DOES your preacher get down to the level of your needs, or are his sermons aimed too often at the stratosphere of world problems and philosophic vagaries instead of at the deep-down hungers of your heart?

## LET'S TAKE A "PEW POLL"

WRITE us today, giving answers to the following questions:

1. *What, in your opinion, is the matter with preaching today?*
2. *What specific subjects would you like your preacher to say more about?*
3. *What special texts would you suggest be more frequently used as basis for sermons?*
4. *How long should a sermon be?*

them about their own rotten spots. Many of their sermons are no more than glorified lectures that offend nobody. Other sermons are inspiring and uplifting in their appeal, but are careful not to insinuate that the listener has anything wrong with him.

This widespread failure to condemn the problem sins of their communities is one reason that within the past 10 years the consumption of hard liquor per capita has increased 40 percent, the consumption of malt liquors and wines 60 percent. By its silence the church has to accept part of the blame for the fact that in most cities there is practically no effort to control gambling devices, indecent screen productions or filthy literature. It seems utterly complaisant over the rising number of divorces and the tremendous increase in drinking and swearing among women.

So many parents themselves have grown up under this church inaction that millions of homes have completely let up on religious teachings and practice. Children hear no scriptural reading at home regarding the problem sins to which they are exposed. The public schools are not allowed by law to teach what the Bible says about these sins; the churches are afraid to. Consequently the average youth is not sufficiently impressed that they are sins. One shudders to think what one or two more generations of this religious bankruptcy may do to our Christian civilization. (Con. next page)

*While the pastor fulminates in the clouds, the worshippers nap, daydream, chat, think of next week's menu.*





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**Is a rewarder of them that diligently seek him.**

HEBREWS 11:6

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—2ND TIMOTHY 4:2

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**POSTERS**

I don't claim to know all the answers to this situation, but a revival of old-time religion is as badly needed among preachers as among laymen and sinners. Preachers need something to impress them with their responsibility to the Bible way of life they are commissioned to teach.

I wouldn't try to minimize any of the difficulties they would encounter in courageously battling the entrenched evils of their communities. In many cases the forces of evil would fight back hard. But if the faith these messengers of God champion isn't worth the sacrifice, there is no meaning to gospel preaching at all. That is the way Paul felt about it. Wherever he went he created a riot. Yet he had the courage to warn his hearers about the evils that were undermining their social life.

But even at that, I am not convinced that the average layman or sinner would react violently if his pastor expressed a friendly concern over something that is wrecking his life. Unlike the conditions Paul faced, the vast majority of people in this country accept the authority of Christ's teaching, and when a minister warns them about the evils the Bible condemns they know he is reminding them of something they already profess to believe. There will be some rabid exceptions to this and they sometimes cause a lot of trouble. But, as far as numbers go, experience shows that they usually compose only a small minority of the average pastor's flock.

Not long ago Dr. Murray H. Leiffer, a noted Methodist minister connected with the Garrett Biblical Institute, took a poll of Methodist churchmembers to learn what qualities they most desired in their minister, and what topics they would like him to discuss in his sermons. The questions went to a representative cross-section of members throughout the country and over 1,000 replies were received.

Approximately 95.4 percent of the laymen favored a minister who would preach against the liquor traffic. Only 1.3 percent opposed such a pastor, while the other 3.3 percent were indifferent. The youth groups from 15 to 25 years of age showed an even bigger percentage in favor of a crusading temperance minister than the older males, while the women gave the strongest approval of all.

Picking out other typical queries, 83.9 percent disapproved of the minister who "refused to try to correct unwholesome community conditions," 75.3 percent preferred one who didn't use tobacco; 92.3 percent one who was not divorced from his wife. While many of the 70 queries are not relevant to this discussion, the replies indicate that a large majority of laymen want a pastor who courageously meets

the moral issues of the day. Dr. Leiffer summarizes the results in these words: "Laymen agree that it is not the business of the preacher to please the parishioner, but to speak the word of God as he, in good conscience and after diligent study, has discovered it."

If one still doubts the appeal of militant preaching it might help him to recall the experience of Gypsy Smith or Billy Sunday. They waded into sin with a striking power that got results and asked no quarter. Whenever one of these two-fisted men came

## PEACE

If ever peace comes to this troubled world, I know

It must begin with me, with you.

And so

I watch the little things I do, and speak

Gently, with tolerance, and ever seek Wisely to catch another's point of view;

It might transcend my own, be nearer true.

Peace is the native climate of the soul, The sun-splashed hilltop, the heart's dear goal,

Yet men have ever sought the easier way

Wherein peace, vaunted, has not come to stay—

Nor ever will it come, save in the heart,

Where it will play its own, its special part

In God's sublimest plan. Hard though it be,

Peace will at last depend on you and me;

We each of us, his sacrifice must make—

Lord Jesus, guide us on this road we take!

—Theobel Wing Alleeson

to my city, the largest auditorium in town was crowded to the rafters.

"Oh, but that will work out all right for an evangelist who stays only two or three weeks at a place," I hear someone say, "but a pastor who has to live with his members year after year and get their cooperation on his church program can't afford to make too many of them mad."

In the first place, no program has any Christian meaning if it doesn't fight sin. The same kind of human beings who attend evangelistic services also attend regular church services; Dr. Leiffer's survey bears out this conclusion.

In Dallas, Texas, Dr. John R. Rice, a Baptist pastor, waged from his own pulpit such a slugging fight against the evils of his city, many weaker-hearted people wondered how he survived it. He called out the evil night

clubs of his community by name and blasted them one by one for their drinking, carousing and half-naked dancers. He publicly criticized some of the local civic organizations for sponsoring indecent entertainment. It took a courageous man to do that, but he brought ever-increasing crowds before his pulpit for seven years without being thrown out. He expressed hate for sin but love for the sinner and won many of them over because he appealed directly to their personal needs.

Never in the history of our country have conditions cried out so strongly for militant action by the church against evils that are trying to sap the moral substance out of our character. The church could not only be on the alert to save the sinner but to battle the community forces that are dragging this sinner down to hell. In a community honeycombed with carousing night clubs, or a wave of juvenile delinquency, there could reasonably be an organization of pastors and representative laymen of all denominations to take whatever combined action may be necessary. A healthy church sentiment that means business will usually have no trouble enlisting municipal cooperation.

**A**NOTHER threat which the church is doing nothing about is the initial trend in television entertainment. Recent surveys show that over half the television audiences in the country are those who watch the televised productions on tavern screens set up for the sole purpose of wooing patrons. That means, of course, that shows will be angled to please a barroom audience. Six out of the eleven leading sponsors of television shows are beer or tobacco manufacturers. Are the churches going to sink deeper into their silence and allow these interests to take over an entertainment that stabs right through your living-room walls to amuse your child and mine?

"Well," you ask, "what can the church do about this?"

We already know how, in the face of seeming church indifference, every form of vice is being glamourized on the moving picture screen. It is a challenge facing the church in every locality. Organized church action could set up a viewing committee, made up of pastors and laymen from different denominations, to pass on the decency of both films and television productions, and back up that action with pulpit encouragement. Strong church pressure on local authorities could make a whale of a difference in the kind of entertainment your community gets. The barring of a few indecent films from the screens of a city here and there, for example, would hit the Hollywood autocrats where it hurts the

(Continued on page 80)



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3. For rallies and workshops.



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### Try, Try Again

Mother: "Well, Tommy, I know you're glad school is over. And just what did you learn?"

Tommy: "Not much. I've got to go back next year."

### Legal Logic

A part of a meteor fell through the roof of a lawyer's home. The lawyer and his wife were scared, but not hurt. Seeking the cause of the damage, the lawyer's wife exclaimed, "Why, it's a falling star! What will we do?" Emphatically and instantly, the lawyer replied, "We'll sue!"

### Temporary

"You're a fraud, you are," yelled the irate, old man as he stamped into the doctor's office and pounded his cane on the floor.

"Why, what do you mean?" asked the stunned medico.

The old man was still fuming. "In 1904 I caught cold and came to you for treatment, and you charged me three dollars," he wheezed.

"So I cured you, didn't I?" replied the doctor.

"Cured me? Cured me?" echoed the old man. "Just look at me. I'm sneezing again."

—The Builders.

### Slip-up

Mr. June Wed: "What's wrong with this cake, dear? It tastes gritty."

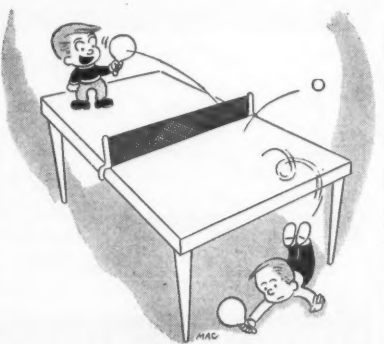
Mrs. June Wed: "Don't be silly, darling! The recipe calls for three whole eggs and I guess I didn't get the shells beaten up fine enough."

### Bad Timing

Mary Ellen's little friends, in planning a picnic, left her out. At the last minute they relented and invited her.

"Hurry, dear," urged her mother. "Wash your face, and slip on a clean dress, while I fix your picnic lunch."

Mary Ellen shook her head. "It's no use, Mother," she explained. "I've already prayed for rain."



"I thought you knew how to play... you can't even stay on the table!"

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## Outward Appearances

Little Stanley was taken by his parents to his first concert, and a soprano was the soloist during the first number.

Stanley, pointing at the conductor: "Mother, why is that man shaking his stick at the lady?"

"He's not shaking his stick at her," the mother whispered.

"Then why is she screaming like that?"

## Satisfaction

Customer: "Waiter, there's no wish-bone in this chicken."

Waiter: "It didn't need one, sir. That chicken lived such a contented life that it had nothing to wish for."

## Cautious

A railroad agent in Africa had been "bawled out" for doing things without orders from headquarters. One day his boss received the following startling telegram:

"Tiger on platform eating conductor. Wire instructions."

—The Seabag.

## Out

Mary returned from the delicatessen without the milk and bread for which she had been sent.

Her mother said, "Mary, where are the things from the store?"

Mary replied, "I couldn't get them because there was no one there. A sign in the window said HOME COOKING."

## Convenient

Graduate: "I'm looking for a job, sir."

President: "You look pretty good to me, but we can't afford any help at present."

Graduate: "But I won't be much help, sir."

## Interpreter

A small boy I know understands his younger brother's speech better than their parents and interprets for them. The other day the younger one was chattering away in his usual incomprehensible gibberish.

"What does he say, Donald?" asked the father.

"Oh, that's nothing," answered Donald. "He's just talking scribble."

## No Trouble At All

"Captain, would you please help me find my stateroom?"

"Yes, Ma'am, what number it is?"

"I don't remember the number, Captain, but I'll know it when I see it—there was a lighthouse just outside the window!"

## Trapped

An efficiency expert went in to see the boss about his vacation. He came out with a hangdog expression on his face.

Asked what was wrong, he replied:

"I only get one week. The boss says I'm so efficient I can have as much fun in one week as other people have in two."

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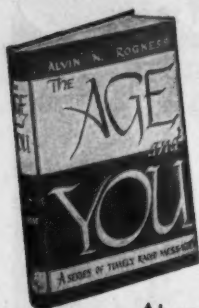
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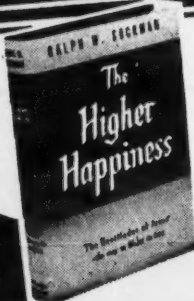
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by DANIEL A. POLING

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I am kindred to the experiences of Hannah Smith. I went to that mourners' bench and my father had the same triumphant, smiling face. You will double up with laughter but then you will iron out with poignant sadness, too. Definitely this novel belongs in the library of Americana.

PALESTINE IS OUR BUSINESS, by Millar Burrows (Westminster, 155 pp. \$2.50).

THIS sincere book is neither objective nor timely and it may help accomplish a vast amount of evil. Perhaps the heart of the author's thesis is found in the question he seriously raises: Have we sacrificed America's political and economic interests by supporting Zionism? Those who read here will need to watch that as they read. Also the old bugaboo question: Should not the Jews help solve their problem in the countries of their birth? runs through these pages. Certainly they should and certainly too they are working steadily at that. The greatest Zionists in America give no divided allegiance to this country. They were and are as loyal as the Americans of Irish, Italian, Scandinavian or German origin. As to the charge that Zionism leaves the Arabs helpless against a modern, progressive state, quite the opposite is the truth. Zionism presently will do more for the Arab than Western countries which have exploited his oil, have even attempted to do. By all means read this little volume with these and many other issues in mind. And also this question remains unanswered: What about the evangelistic missionary enterprise under Arab authoritarianism? Finally only that which serves Arab and Jew alike should and will prevail. (The close of the last chapter of this book suggests at least the very anti-Semitism the words speak against.)

PHILLIPS BROOKS: SELECTED SERMONS, edited by The Rt. Rev. William Scarlett (Dutton, 377 pp., \$5).

THE greatest book of great sermons I have ever reviewed. This is true per-

haps because Phillips Brooks was, for sustained preaching, America's greatest preacher. Others were more eloquent or versatile or excelled in a particular field, but he was our king of the pulpit, who with the Christ whom he adored was master of the human heart. "Little Town of Bethlehem" is the key that unlocks the secret of his greatness. This selection leaves out some that I would have included—that is inevitable. But every sermon is a masterpiece. The conclusion of his "The Candle of the Lord," preached in Westminster Abbey, is a sublime passage. In preaching, Phillips Brooks never failed to remember his mother's admonition: "Keep close to Christ, Philly."

**THIS I REMEMBER**, by Eleanor Roosevelt (Harper, 387 pp., \$4.50). The Eleanor Roosevelt story up to now is a classic in the field of human relations. It is so frank that the author herself must have blushed at times, but always it is forthright and readable. No other volume of the Roosevelt era could hope to be like this.

**FOUR-SQUARE**, by Dorothy Canfield (Harcourt, Brace, 236 pp., \$3). One of our pre-eminent American writers brings together in a single volume seventeen of her finest stories. It is good to have them. Here is a book to be carried about and read for sheer enjoyment.

**LINCOLN FINDS A GENERAL**, by Kenneth P. Williams (Macmillan, 2 vols., 902 pp., \$12.50). In two splendid volumes the story of Lincoln's search for a leader adequate to meet Lee and win the Civil War is told with conviction. The work of the author is objective and though detailed at length is always readable. We have here a definite and distinguished addition to the Civil War library of Americana.

**DOCTOR WILL**, by Pauline Stiles (Bobbs-Merrill, 343 pp., \$3). A fine novel, a grand story with an unmistakable message for the soul. In a time like this, here is reassurance. The hero is a young doctor who with his bride moves to a small California town where he has purchased the practice of an older physician. The way in which patients all but overwhelm him and the quality of his clientele builds a plot of exceptional merit which is developed by this gifted writer to make a novel of the year. There is a heart-warming story of married love that is a bright light shining upon our sophisticated times. The climax comes when love is tested almost beyond the human answer. But love wins over all.

**THE ROBERT E. LEE READER**, edited by Stanley F. Horn (Bobbs Merrill, 542 pp., \$5). For me this is a completely satisfying story, autobiographical in its spirit and in much of its content, of one of our greatest Americans. Lee and Lincoln had much in common. They were kindred souls. With fidelity to the truth as they saw it and with unwavering devotion they kept to the main track into which conscience guided them. The Lee letters and incidents between these backs are always illuminating and frequently poignant. Whether or not Lee knelt to take communion by the side of a slave, you are



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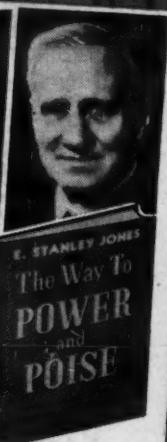
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sure he would have done just that—it was like him. Here is a book of the year.

**CHALLENGING YEARS, The Autobiography of Stephen Wise** (Putnam, 323 pp., \$4). I met the hero of this autobiography—and he is heroic in all his proportions—when he was the young rabbi of the temple of Portland that he made famous. I was a boy when my father, a Protestant clergyman, became the intimate friend of Stephen Wise. Here was a statesman and a prophet of Israel who was at once an American patriot and a world citizen. His story should be read by every patriotic American.

**JOHN L. LEWIS, by Saul Alinsky** (Putnam, 387 pp., \$4). This "unauthorized biography" is also the revealing story of its brilliant author. In its field nothing more discriminating and objective has been done in a blue moon. Unmistakably John L. Lewis is the writer's hero—but a hero with clay feet! The writing is as vigorous as the personality written about. To really know labor history since the reign of Samuel Gompers you must read this book. Particularly absorbing is the detailed report on the break between President Roosevelt and Lewis. Easily a "must" book for you.

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**THE STRUGGLE FOR GERMANY, by Drew Middleton** (Bobbs-Merrill, 304 pp., \$3). If you think it isn't a struggle, this author will give you another thought and a thought that will bring you close to terror. He may add to your confusion, as he has to mine, but he has compelled me to think and to rethink. Russia's plan ran head on into American confusion and of course gained thereby. But Drew Middleton also has something to say about what must be done now!

**CHINA SHAKES THE WORLD, by Jack Belden** (Harper, 524 pp., \$5). Coming from this author this book is reasonably what you would expect it to be—brilliantly done and often with terrifying ruthlessness but for me it is neither objective nor convincing. I do find it very definitely clarifying my own thinking—but not in the direction of the author's bias.

**CHARLES H. SPURGEON, with an introduction by Andrew W. Blackwood** (Revell, 256 pp., \$2.25). One of the greatest pulpit masters is here revealed at his preaching best. Sixteen of the Spurgeon classics appear between these backs. Included are "Communion with Christ and His People," "Christ and His Table Companions" and "Song in the Night."

**HELP AND COMFORT FROM THE BIBLE, edited by Leonard M. Leonard** (Doubleday, 223 pp., \$2.50). This little volume is edited by 200 clergymen of all denominations. It is crowded with illustrations taken from the life and ministry of the pastor. In every incident there is scriptural background and guided reading. From success to sorrow and to all the moods here are the answers.

**THE GOSPEL AND OUR WORLD, by Georgia Harkness** (Abingdon-Cokesbury, 126 pp., \$1.50). This author deals incisively with the major weakness of the American churches—as she sees it. She believes and makes a case for her belief that the major problem lies in the fact that the churches do not present Christian faith so as to make this faith vital to the common man. Frankly critical, the volume is also constructive.

**THE ONLY GIFT, by Jane Eklund** (Houghton Mifflin, 278 pp., \$2.75). The intimate novel of a family that fell apart without being finally divided. Here is the story of a mother who followed through with her children even when they dismissed her. There is poignancy and regret without frustration. A worthwhile book.

**BRIGHT HORIZONS, by Albert C. Wyckoff** (Zondervan, 136 pp., \$1.50). Those who have missed the always inspiring stories of Grace Livingston Hill will find this Christian novel strangely like the best of hers. The ministry of pastor Clay Evans is enriched by the spiritual loyalty of his young people. Old and young alike will enjoy "Bright Horizons."

**DARK TREES TO THE WIND, by Carl Carmer** (Sloane, 370 pp., \$4). A book of wide horizons filled with the romance of reality. On these pages the history of a state and the folklore of its people come to vibrant life. Some of the chapters are profoundly moving—also there is a ghost story, the best I've read in a dozen years. Definitely a heart-warming, thrilling book.

**VENUS THE LONELY GODDESS, by John Erskine** (William Morrow, 175 pp., \$2.75). Satire at its highest and best—or worst as you may decide, but writing in the grand manner. Here John Erskine brings the gods and the goddesses down to earth—literally.

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## AUNT LUCILLA REMEMBERS

(Continued from page 19)

people so often do, credit that really belonged to Thayer. He ate his oatmeal every morning with only one spoonful of sugar, came in by the side door and wiped his feet on both mats most of the time, read aloud to his aunt from a United States history, memorized the names of the books of the Old Testament, and went to bed every night at seven thirty. Nearly all the time he was bored, lonely and miserable. He had arrived in the spring, while school was still in session, so that a great part of his day—and that the pleasant part—was spent in the four-room brick building a mile down the road.

But in the middle of June, when he came home with an A in cooperation, self-control and arithmetic, C in spelling, responsibility and geography, besides a scattering of B's in other accomplishments, his resourceful aunt was ready for the change in his daily program.

"You may spend exactly one hour a day with the Haley boys," she announced. He would have liked to spend all twenty-four with them. They were his nearest as well as his dearest companions, their mother his ideal woman. She took very little interest in reforming the young, her time being mainly occupied with refilling hers. She usually greeted him with "Out of my track! Take a hunk of johnny cake and git!" but her smile was cordiality itself.

His aunt went on with her depressing plans for his summer: it sounded to Thayer like "weed the asters and wash your hands, fetch in wood and wash your hands, shell the peas for dinner and wash your hands." This matter of washing was one of the few about which he was disobedient. He was honestly afraid he would soak all the skin off if he put his hands in water as often as his aunt desired. When they were sticky or gritty enough for him to notice it himself, he preferred to cleanse them by rubbing them on the grass or in sand, or, best of all, by having a helpful calf in a nearby field lick them for him.

Now he listened downheartedly, standing on one foot and keeping a rocker in motion with the other.

"Don't do that! And don't lean against the clean curtains, either. Have you finished your letter to your father? Well, I was thinking of having you take music lessons—"

To his aunt's surprise this immediately elicited from Thayer several joyous yips, accompanied by small hoppings and prancings around the room. It developed, of course, that what he had in mind was accordion lessons from Spike Lomasso down at the com-

bination barber shop and poolroom; but, as the only piano teacher in Maltby was to be away for the summer, the matter was dropped before reaching an impasse.

"Right now I want you to take some of this custard over to old Mrs. Wright," Aunt Lucilla continued. "Carry it carefully and wait to bring the dish back. I've another job for you soon's you get back."

The way to Mrs. Wright's led past the Haleys'; naturally Thayer paused there long enough to pick up an escort to enliven his errand. The boys, all four of them, were out in the woodshed looking at a basket of new pups. Up to that moment Thayer's contact with dogs had been only intermittent; he regarded them as valuable and interesting acquaintances, but he had never entertained the wild ambition of owning one. Now Jim, the oldest Haley boy, said with the effect of a lightning bolt, "How'd you like one of them?"

**T**HAYER was kneeling beside the basket with its confused and wriggling mass of paws, heads and tails. He was startled by the rapidity with which his heart began to beat. "Do you mean it? Could I—would your father—?"

"Sure! Pa says he can't move around here without stepping on a dog. Look out for what you got under that napkin. Queenie's smelling it."

He had a momentary desire to give Queenie the custard. Surely the mother of eight swell-elegant little dogs deserved it more than any old Mrs. Wright! But he checked the impulse in time.

"I'd like one all right," he said hesitantly. "Only I don't think my aunt'd let me have it."

The boys reassured him. Pups had to stay with their mother six weeks anyway. To them all a date that far away was a tiny dot, negligible on time's horizon. Thayer did not have to spend even an instant deciding which pup would be his. The one at that moment sucking and pawing his finger, the blind, shapeless white bundle with brindled mottlings here and there.

"Patches," he murmured, "I'll call him Patches." He held the squirming bit of life against his face. It was warmer, silkier, softer than anyone would have believed. It had a fat little stomach, an endearingly foolish spike of a tail, a moist pink button of a nose. It was ineffably dear to him as it quested and nuzzled confidently along his cheek.

Mrs. Wright eventually got her custard almost intact, although its further misadventures by the way would have turned a dietician pale. Aunt Lucilla also got her dish back, but with such a lack of promptitude that she said sternly that, as his hour of play had



already been taken without her consent, he was now to get his diary for last week ready for inspection, sweep off the back porch, pick a big bunch of nasturtiums for the table, and then she had something really important for him to do.

Thayer worked in a dream. He could still feel the pup against his skin. The vast dreary monotony of existence under his aunt's domination was over; there was something warm and alive in the world to think about, something that was only his. It was beautiful, wise—it could learn tricks! He forgot what he was doing and sat staring, planning, imagining. A vision of a hunting trip after bear came to dazzle his inward eye. When a plane buzzed overhead and its shadows slid across the lawn, instantly he and Patches were off to join his father, arriving just in the nick of time to rescue him from bandits.

His mood was irritating to Aunt Lucilla. She hated idle hands quite as much as Satan is alleged to love them. The really important job she had thought up for him was the manufacture of a scrapbook for a day nursery in Boston. She had made a quart of flour paste, and both attics were piled to the rafters with old magazines.

"You must pick up any litter you make," she said, presenting him with a huge old ledger, "and be sure not to get any paste on your clothes." The lack of enthusiasm with which he accepted the heavy book was so apparent that she added, "Think how happy those poor little city children will be to get a nice big book you are going to make!"

"Kids that like pictures with no story to them are saps," he asserted, with more vehemence than she had ever before heard in his tone.

"Watch your speech!" she said sharply. "If I hear you using slang there'll be no more playing with the Haley boys."

She found this threat so effective that she used it frequently in the following weeks, and thus succeeded in holding Thayer to a way of life more than monastic in its rigor. Whenever there were no more small tasks to be done around the well-polished house or neatly clipped garden, he cut and pasted away diligently at his scrapbook. Only when he found a picture of a dog did he work with loving care.

None of them resembled Patches, who was growing so fast he scarcely resembled himself from day to day. The little pup got his eyes open, he found his voice, he integrated himself as an individual separate from his brothers and sisters and began to trundle his rotund self about the woodshed and even the yard.

Thayer found ways of visiting him oftener than during his one hour of

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freedom. Wherever Aunt Lucilla sent him, to the post office or the store, to Mr. Ferguson's farm for extra milk or to order a chicken, he contrived to begin and end his trip in the Haley's woodshed. Even when his road lay in the opposite direction, he managed to scramble back through the railway cut for a brief visit. He ran his errands as fast as he could too, in order to have more time to spend with his pet.

When he was alone with the pup he talked to it, confided in it, sometimes pretended he was a dog too, with gentle old Queenie for a mother and the rest of the swarming puppies for brothers and sisters. This was a secret game; when any of the other boys were there the play was different. Never was there such a dog for understanding games made up on the spur of the moment and acting his part in them without a word of preliminary coaching. In the space of one hour he could be a fireman, a buffalo, or an agent of the F.B.I., and give a spirited though not highly differentiated rendering of all three roles.

Summer went sliding along with its usual swiftness. Aunt Lucilla's cherries were picked, her raspberries gathered, and now it was Thayer's duty to see that no windfalls of apples or pears lay in the long grass back of the house to collect wasps or flies.

He was in this part of the big yard, screened from the house by the grape arbor, when one morning he heard Ernest Haley, the one nearest his own age, whistling their special quail call out on the road. Two days of heavy rain and intervening Sunday had cut an intolerable swath across their usual companionship. Thayer crawled rapidly through the arbor vitae hedge to join him.

Ernest was solemn with the importance of his mission. "We're going to move." He flung out the news with no thought of its stunning effect. "Pa's got a new job in Brockton, we're going to live in the city and go to school there and everything, Ma says she—" the look on Thayer's face stopped his recital. The skin seemed too tight and there were whitish-green lines beside Thayer's nose and around his mouth.

"What'll I do?" he was quavering. "What'll I do? And Patches?"

"Yeah, that's what I come to tell you about. Jim says he's old enough now for you to take."

"But—" Thayer's eyes turned hopelessly to the large white, green-blinded house behind them.

"You couldn't—" Ernest began.

Thayer shook his head. "She'd never let me," he said brokenly.

Ernest, less moved, was quicker at devising an expedient. "You could tie him in the wood lot! We'd put a big box there for him to live in."

"He'd be cold. He'd be lonesome. Someone would take him," Thayer dropped the objections like stones in the way.

A window being closed in the house startled them, and they parted, eyeing one another despairingly. When they met again, later in the morning, Thayer had a handful of fried potatoes and some scrambled egg he had saved for Patches from his own breakfast. Patches gobbled the food as if by vacuum suction, sniffed about for more, and then, hurling himself at Thayer with delighted abandon, managed to slobber one ear and untie his shoe lace almost simultaneously.

Ernest had a piece of clothes-line and a plan. They would ask people to keep the dog for Thayer, beginning with Mrs. Quinlan-down-the-road-a-piece.

SHE refused. "Is it me keep that big stranger for you? Let Miss Pendleton take her turn at raising dogs! I've raised plenty."

They tried Mr. Ferguson. He was sympathetic, but he said his collie would not allow another dog on the place. Patches himself was no help. They had had to tie the clothes-line around his middle because around his neck it strangled without in the least restraining him. The trouble was that his middle was no steadfast equator, but an elastic, variable space. Also, he was an enterprising dog, and this was his first long journey into the world. He was crazed by the different odors he drew in at every breath: he yapped incessantly, he drooled like an idiot, he exhausted himself, flopped down and had to be carried.

Mrs. Haley, packing her family's goods for the move and at the same time trying to keep pace with their raging appetites, nevertheless had time for a few comforting words. "We'll keep him for you. As long as we have room for a dog of our own we'll have room for yours. Take no thought for the license" (Thayer hadn't); "we'll attend to it, and you'll be welcome to visit us as often as you can."

Thayer would have been ashamed to cry before Aunt Lucilla, but Mrs. Haley was different. She cried a little too, and so did Ernest, and then the two younger than he joined in at the top of their lungs, which made everybody laugh instead, everybody but Thayer. He had not realized yet—he would not till the first time he passed the empty house—how he would miss his friends; all his mental energy was devoted to the problem of Patches. Life would be unendurable, he literally could not face it, without that center of every happy thought in his head, that one close, beloved companion of his playtime.

Thus it happened that on the night of the Haleys' departure, in the large closet in Thayer's room where Aunt Lucilla kept her mother's wedding dress, her grandfather's silk hat, and many another ancient treasure, she was also keeping a bull-terrier pup. Thayer's heart still quaked with the perils he had undergone in smuggling him in. It had been impossible to persuade Patches of the seriousness of the situation and the necessity for stealth. Even now when safely hidden—safely? Not if he scratched like that again!

Thayer slipped out of bed to whisper a reprimand through the keyhole: "S-sh! Patches, lie down!"

He was answered by a pleading, homesick whine that went straight to his heart. He opened the door an inch. Through the crack appeared instantly an imperative white paw, an eagerly thrusting nose. Thayer relaxed his hold on the door and out tumbled Patches. He lay just as he had fallen, with forepaws waving entrancingly and a bony tail thumping the floor. The boy tickled his stomach with one bare toe, and the pup attempted to sit up sideways, his legs in apparently inextricable confusion.

"Gr-woof!" he remarked saucily.

Thayer, on hands and knees, laid his head on the floor, growling cavernously, and in a flurry of squeaks Patches pranced forth to the attack.

**B**EHIND the rollicking pair the door opened and Aunt Lucilla came in. The boy, incapable of movement, gaped up at her; even the puppy seemed turned to stone.

"What in the world? Thayer Pendleton! A dog up here in your bedroom!"

The boy put his arms around Patches, hugging him close for comfort. "He's my dog . . . Jim Haley—oh please, Aunt Lucilla, let me—" he stammered incoherently.

Aunt Lucilla stepped briskly past them to the closet door and stooped to gather some bundles from the floor. "What have you been dragging these around for? They're things of your grandfather's I was meaning to sort over when—" she broke off oddly and began to examine a roll of faded pink muslin half-wrapped in a torn yellow paper.

Thayer remembered sundry rustlings when he had first shut Patches in the closet. The damage to the pink bundle must be great; he had never seen Aunt Lucilla look so strange. She moved slowly over to a chair. "Thayer," she said almost tremulously, "this hasn't seen the light of day for over fifty years!"

The boy, who thought he was already in the blackest depths, realized that there was an abyss beneath him

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yet unplumbed. "Is — Is it hurt much?" he choked out. "Oh, you'll never, never let me have him now!"

Aunt Lucilla did not answer. In spirit she was not there. In the twinkling of an eye she had fled down the years; she was passionately living over again an hour of bitterest childish grief. For the first time in their acquaintanceship she seemed moved by an emotion Thayer could understand. He crept closer and timidly touched her arm. She glanced up, startled, recalled to herself. Nestled affectionately against the boy's thin brown neck, the puppy appeared the plumper and better-cared-for.

"SEEMS to me you've been looking dreadfully peaked lately," she said. Translated out of New Englandese such a remark might mean "dear child" or even "my darling boy." Murmuring another caressing speech, which came out as mention of a good dose of oil in the morning, she began to open the bundle. Under the pink wrapping was another, a patchwork coverlet for a doll's bed, and inside in a nest of yellowed cotton wool lay a pretty china doll with a quaint little red velvet hood and cape over a red-dotted dress.

"You don't know how fond little girls are of dolls, do you?" she asked tenderly brushing a shred of the cotton wool from the cape.

Thayer stroked Patches' satiny head. "Yes'm, I do know," he said earnestly.

"This was mine once. I'd wanted it for nearly a year, ever since I'd seen it in a shop window, and I was given it for my birthday. But my father was a stern man and when I did something that displeased him he took it away from me. I'd had it only a few hours and I'd never seen it since till just now."

"Oh-h!" Thayer breathed a sigh of the profoundest pity.

Aunt Lucilla's eyes rested on him, on Patches. In a spasm of helpless wrath she scolded: "Oh, why couldn't you have got possessed about a nice little kitten? I declare, there's something uncanny about a creature that knew so well how to bring its welcome with it. He'll grow as big as a calf and eat like a wolf!"

A tiny spark of hope lit in Thayer's breast. She went on. "Remembering how I felt about my doll when I was your age, 'twouldn't be right — but don't think you're keeping him up here! I'll fix a box for him in the back entry. Now skip into bed before you catch your death of cold."

"I'm going to say my prayers over again first," sang Thayer, the ecstatic, the starry-eyed. "And I want to kiss you goodnight over again. I'm going to kiss Patches, and you'd probably rather I kissed you first."

#### MEET THE OHLINGERS OF GOODING, IDAHO

(Continued from page 22)

had their little chores, for which they were paid. They bought much of their own clothing, became tithers, and, on occasion, were advanced funds against future earnings.

Small wonder that the children are all practical! Grandson Kenneth is also following in the familiar pattern. An amiable, quiet-spoken boy with curly reddish hair, a flashing grin, and steady gray eyes, he received at 13 such a graphic lecture from a life-insurance salesman that he signed up for a policy, on which he pays the quarterly premium of \$16.75 out of his earnings from milking the two Jersey cows and driving a truck and a tractor. When Kenneth was 8, a state bigwig of the church paid a visit to Gooding, and among the paraphernalia he brought with him was a collection of Bibles. Kenneth was particularly struck by a white Bible, which he insisted on buying, and he was advanced the necessary funds against his earnings. The volume was his, and in due time he repaid his grandparents.

Kenneth plays on the junior high-school basketball team, swims well, and toots the saxophone in the school band. He prefers staying home evenings to running around downtown

with the street-corner crowd. The hours after supper he spends working on his model airplanes, reading, or playing checkers with his grandparents. Yet he is no sissy; he is a Life Scout. One evening a week he takes in a movie. On Sundays he's always in church—Sunday school and the morning and evening services.

Out Gooding way everybody hunts —both for food and to keep down coyotes and other varmints. Kenneth's most recent purchase was a .22 calibre, single-shot lever-action rifle. But, like all the Ohlingers, he is impatient to get to work as soon as possible. Rightly or wrongly, he thinks he can learn all he needs to know about farming from the FFA (Future Farmers of America) courses taught in high school, plus the practical experience he is getting right now. He's confident of owning his own farm by the time he is 21—and chances are, he will.

For years Viola has managed somehow to find time for a daily call on the sick, needy, or shut-ins, bringing them the Sunday-school paper, magazines, or hot cooked foods if the housewife happens to be the one laid up. Many's the time she has sat the clock around with someone critically ill, and many's

the doctor's bill some needy family has never received because Viola paid it first. At various times she has served as treasurer of the Sunday school, treasurer and secretary of the Senior Bible Class, and treasurer of the Ladies' Aid Society. One of her perennial jobs is running the cooked-food sales of the Ladies' Aid. "She's in a class by herself when it comes to organizing dinners and handling committees," her co-workers say emphatically.

And Bill has always been either a deacon or elder of the church. "He'll cut your wood, haul your water, or build your fire any time," the neighbors say.

Last September, when Viola and Bill realized a lifetime ambition by completing their "dream home," they decided to hold a housewarming—a "dedication," they called it. They were proud of that house—with its air-conditioning and dust-precipitation systems, electric dishwasher, deep-freeze, basement play room with shooting gallery and archery equipment, and enormous living room with its natural-stone fireplace. And rightly so!

"It came to us through the bounty of God," Bill insisted, "and we only hold it in trust for all to enjoy. Let's invite some folks in."

So Viola invited her Sunday-school class—enough for one evening, she thought. But word got around, and to know the Ohlingers is to drop in on them any time, invited or not, and be sure of a welcome. More than eighty people showed up! Fortunately, they brought refreshments galore—so many pies, for instance, that the Ohlingers were eating and giving away pastry for a week.

The story of what the Ohlingers—Bill and Viola mostly, although all the others have participated, too—have done for their church begins 'way back. This consecrated couple really have two homes—the place in which they dwell, and their church. Long before the depression, when the congregation wanted to raise the little old frame-and-clapboard building and put a concrete basement underneath, Bill appeared with a gang of men, bags of cement and shovels, and went to work. When ground for the new building was broken three years ago, he showed up again with his help, armed this time with crowbars and saws, as well as shovels.

Bill and Viola know only too well the road to failure and disappointment is paved with good intentions that never have materialized. Figuring that the building fund would swell more rapidly if the congregation had some visible reminder of the need, they wrote to the Standard Publishing Company in Cincinnati and purchased 500 pasteboard building-fund banks. At home in their kitchen, they filled one bank with assorted coins; the total came

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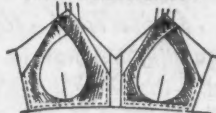


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100 MONEY MAKERS

to \$13.65. Next Sunday they turned in one filled bank to the fund, and distributed others, each containing \$2.50 as a "sweetener," among the Sunday-school classes. They also offered a \$50 prize—earmarked, of course, for the building fund—to the class which turned in the first filled bank. Children and adults took other banks home, too.

These little banks have been filled so rapidly that the Ohlingers had to buy 500 more. No Sunday passes without at least one bank being turned in, and on the Sunday your CHRISTIAN HERALD reporter visited the church, two banks were turned in by a single class.

Latest offer of the Ohlingers—who are itchy to see the building completed—is to pay all labor costs for running up the shell and roof from the present completed basement. This is no small gesture, even for such an unpretentious building, since the job is estimated at \$7,000, of which at least sixty percent will be labor. To date, the church board has not accepted this offer. "We want to wait until the current indebtedness has been paid off and most of the money for materials is already in the building fund," Pastor Moore explains. "That way we will avoid the handicap of a crushing debt. However, when the time comes..." and he smiles.

William J. Ohlinger was born in Jewell County, Kansas, sixty-six years ago. He came from Pennsylvania Dutch stock, his father was a farmer, and the family was deeply religious, belonging to the Evangelical persuasion. Young Bill was a regular attendant at Sunday school, but as he grew older he "fell off," preferring to go hunting on his day of rest. He had left school after completing the eighth grade, and he was working in his uncle's butcher shop. He was a good shot, and on one record day he bagged 240 wild ducks, which he sold for from \$1.80 to \$3 a dozen, according to size. He was such a diligent worker and saver that by the time he was 22 he owned his own butcher shop, and was considered "an up and coming young man."

Viola Krogh was born in Randall, Kansas, of Danish extraction. Three years younger than Bill, she has the clear gray eyes and fair blonde skin characteristic of many Danes. She has always been prettier than average. Her people, like Bill's, were steady church-goers, belonging to the Christian Church.

Also like Bill, Viola was not one for school, and as soon as she was old enough to leave home and earn her keep she went into housework. She was 17 years old and working in Jewell when she met Bill.

One day a girl-friend suggested dropping by the Ohlingers. Viola wasn't impressed: "There were so

many of them," she recalls, laughing. But a couple of nights later Bill came calling, driving his own team and wearing his best suit.

The next Sunday evening he was waiting at the church door when she came out, and he walked her home. This went on for several Sundays. Finally Viola decided that something should be done, so she stayed home from church. Presently Bill showed up. Why hadn't she gone to church?

"I decided that if you aren't willing to take me to church, then you can't walk me home," she retorted.

Bill promptly became a church-goer. After a few months, he joined the Christian Church. They "went together" for three years before they were married, and this long engagement Viola considers very important. "We went together long enough to be absolutely certain that we loved each other," she emphasizes earnestly. "If all young couples would do that..."

Bill and Viola believe that marriage to a person with the same religious background and beliefs is most important of all. "If both are good Christians, they'll be most apt to get along. That means 'working Christians,' not just 'talking Christians.'"

CLARENCE, Elva, and Elta came along in 1907, 1909, and 1912. Viola started taking them to church and Sunday school while their ages were still counted in days; she doesn't remember missing a Sunday, and she never had hired help or left her babies with anybody. Even before they were old enough to completely understand, she began reading to them from "A Child's Life of Christ" and religious picture books. Very early they developed the habits of regular prayer, church attendance, and tithing.

Then, in 1917, near-tragedy struck. An automobile ran over little Clarence, and the ten-year-old boy suffered a fractured skull. For more than a week he lay unconscious, hovering between life and death. And each day the minister, although he could have telephoned, walked out to the house to inquire about the boy and pray over him. He continued to call long after Clarence was well on the road to recovery. More than anything else, this experience transformed Bill from a passive into an active churchmember.

Two years later, Bill uprooted his little brood and made the long trek to Idaho. Kansas was getting too crowded for him; at heart, he was always a pioneer. He settled his family in a three-room plank shack, and became a farmer. Living was pretty rough in those days. The shack was heated by a single coal stove, and even in the dead of winter the parents slept on a canvas-enclosed porch.

It was about this time that the Oh-



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This book contains a dozen other simple talks, including "Why We Don't Get a Healing," "How to Lose the Fear of Death," "The Forgotten Cure," "As a Man Loveth So Is He," and "How to Get Faith That Destroys All Fear."

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lingers became tithers, in the broader sense. To them, "giving for the greater glory of God" has always included more than merely contributing to the church; it also includes paying the obstetrical bill for some poor farmer's wife, or buying a ton of coal for some family that's "up against it."

Gradually their life developed into its present pattern. "Saying Grace" before all meals had long been habitual; now Viola discovered, to her surprise, that "The Upper Room" with its appropriate daily devotionals was available—and she promptly subscribed. Each morning before breakfast the family assembled for the reading, which was followed by silent prayer, and finally by the Lord's Prayer, spoken aloud. This ritual has never changed.

Bill, in particular, puts great faith in regular, frequent prayer. He prefers to pray when things are "all right," rather than wait and pray hysterically when they are all wrong. "We've taught our children to get the habit of communing with the Lord when they don't need anything, and not come cry-babying to Him when they're in trouble," he snorts. "When people follow the Ten Commandments and the teachings of Jesus, and have the common sense to learn from experience, they don't have to come bothering Him with a lot of silly nonsense all the time."

The life of the family became centered in home and church. The family liked to go to school plays and church concerts and other "live" entertainment, preferring performances by home-talent groups. "We like to know the people who are taking part," Viola explains. "It's lots more interesting."

You may see an Ohlinger at a movie, but only when it's a good picture. This family definitely doesn't go in for trash, and is too busy to have to think of things to do to keep from being bored.

Although only the old folks and young Kenneth live in the big new house, they are seldom lonely. People are perpetually dropping in, and it's a rare day when Elva Low doesn't stop around with one or more of her three children: Dale, 19, who is already a crackerjack farmer; Audrey, a tall, stately brunette now in second-year high school; or Carole, who has just completed her first year of grammar school. The ladies of the church, too, have developed a habit of using the Ohlinger home as a sort of unofficial headquarters for their meetings. It's convenient, and it's always available.

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# PICTURE OF THE MONTH

Film Reviews and Ratings by the  
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WE HAVE had occasion of late to pass judgment upon several pictures concerned with racial prejudice resulting in social tensions. "Home of the Brave" and "Lost Boundaries" impressed us as worthy Picture-of-the-Month selections. So does this one, which deals with another aspect of the problem—and does so with dramatic as well as entertaining effectiveness. We feel that this 20th Century-Fox release is not just another in a cycle of pictures on the same theme, but stands on its own as an important and inspiring achievement.

"Pinky" is set in the South, where at least one part—though by no means all—of our race relations problem exists. It must be viewed in the light of that setting. It is the story of a girl (Jeanne Crain) who, born of a Southern Negro family, has received her education in the North. She has become a trained nurse, passed as white in a Boston hospital and fallen in love with a white doctor. She thus faces the decision of her life, and it is this dilemma, her ultimate choice and how she makes it, that is the core of the plot. This leads her to return to a small southern community where her grandmother (Ethel Waters) takes in washing and remains the old retainer of Miss Em (Ethel Barrymore), an impoverished aging lady in a decaying mansion.

No time is wasted on vague considerations or sentimental approach. The moment Pinky arrives she is faced by her grandmother's query on "passing" and with the necessity of being true to oneself. At first, she resents the paternalism of Miss Em, but when she is called upon to care for the crotchety woman she develops not only understanding but also genuine affection for her.

Much of the drama culminates in a law court where Pinky is obliged to face another difficulty—that of ascertaining her right to Miss Em's estate, the latter having died after changing her will in Pinky's favor. But the greatest of all problems still looms for the girl: her relationship to the young doctor (William Lundigan). The responsibility that Pinky feels has been placed in her trust by Miss Em, and

## "Pinky"



*Pinky (Jeanne Crain), who has "passed" as white in Boston, learns from her grandmother (Ethel Waters) that she cannot return to her life in the North.*

by the needs of her people, satisfactorily resolves this touchy dilemma. She relinquishes her own former aspirations for the call to greater service.

The appeal of this picture resides in the unrolling of an excellent plot as well as in the enacting of a telling drama. Much should be said for the depiction of Pinky by Jeanne Crain; she shows herself a sensitive dramatic actress in this very difficult part. Ethel Barrymore gives one of her excellent portrayals of frankness and good breeding. Ethel Waters brings both pathos and simple dignity to her role as a woman whose faith is sustaining and ennobling. In our opinion, "Pinky" deserves the most serious consideration, not only from the standard of social compulsion but from the appeal to Christian responsibility.

A, Y

### OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;

C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ FAME IS THE SPUR (Two Cities Film production; Oxford Films). A dramatic disclosure of the corroding effects of a man's inordinate lust for fame and power, the defeat of the best in him and the loss of his soul while achieving worldly fame. Contains a strong social and ethical message while presenting absorbing entertainment of a high order. The musical score

is strong and supports the conflicting emotions; the Welsh miners' singing is little short of inspired. The direction is strong and sure. Settings are uniformly good, and some photographic effects show great artistry.

A, Y

### CHALLENGE TO LASSIE (MGM).

This will delight all dog lovers, and Lassie fans in particular. Filmed in Technicolor, with pastoral scenes and peaceful seaside hills, the "kirk" and churchyard, the pomp of a court of justice as well as the hominess of the inn with its genial host (Edmund Gwenn), this is a good family picture.

A, Y, C

TIGHT LITTLE ISLAND (J. Arthur Rank; Universal-International). A satire aimed at some phases of wartime British life, presenting characteristics of a people with a quiet sense of humor and a strong feeling for loyal comradeship. We do wish that whiskey had not been the main concern. Since this is not a disorderly picture, it might be taken to imply that the potent drink is a precious and enviable possession—until a casual concluding remark states that happy are those who do not use it. Set in the rock-bound Hebrides against a musical background of old Scotch airs.

A, Y

MY FOOLISH HEART (RKO). Highly emotional situations, deepened by the upheaval of war and separation, form the basis of this romantic drama; has strongly touching moments along with some disappointing features. Plot factors include a moral debacle, a broken marriage which was based on deception, and a dipsomaniac young woman torn between the remembrance of an old love, the demands of her conscience and the care of her child. Our dissatisfaction with this pro-

CHRISTIAN HERALD

duction stems more from its content than from its performance and artistic quality. A

**FIGHTING MAN OF THE PLAINS** (20th Century-Fox). "Western" of the post-Civil War period, telling of the adventures of a notorious outlaw and gunman turned to the side of the law. Unfortunately, some lawless gunmen have the characteristics of heroes; there is an over-abundance of killing; drinking and gambling are a part of the plot. A, Y

**ADAM'S RIB** (MGM). A frankly sophisticated farce based on the "equality of the sexes" question. The protagonists are a woman lawyer and an assistant district attorney, happily married until the wife feels she must prove that a double standard exists and women are its victims. The point is argued at home and at court. The hilarity is kept at high pitch, going into occasional slapstick. Acting good; direction subtle; settings elegant. Much social drinking. A

**UNDER THE SUN OF ROME** (United Artists). This Italian picture, with English titles, shows the moral and spiritual disintegration of some young people in Rome during and after the last war. Crude in spots, but produced with apparent sincerity. Actual settings impart authenticity. More a social study than entertainment. A, Y

**DOLWYN** (London Films). Laid in a calm Welsh valley in the Nineteenth Century, this story has a quietly bucolic charm undisturbed until a man from the outside plots to drown the village to provide a reservoir for the water supply of a neighboring city. Characterizations are perfect. Music, both vocal and instrumental is unusually beautiful. A, Y

**MALAYA** (MGM). A short commentary, read by Lionel Barrymore, introduces this as the dramatization of certain events leading to obtaining raw rubber from Malaya in 1942, under the very noses of the occupying Japanese. Intrigue and suspense are strong, the plot exciting, the acting good. But the end result is not altogether convincing. A, Y

**THE RECKLESS MOMENT** (Columbia). Dramatic and exciting story of the suffocating web which one woman weaves about herself because she will not go to the police about a murder which involved her young daughter. This adds suspense to terror, and infatuation to intrigue. Not an inspiring film, even though the suspense is maintained and the acting consistently good. A

**THE STORY OF SEABISCUIT** (Warner). A horse racing picture with only a fair story redeemed by good Technicolor and handsome horses. However, the material gains from horse trading and racing seem to be more important than the beauty of the horses or man's love for them. The romantic sequences are rather dull. A, Y

**ARCTIC FURY** (RKO). An exciting, thrilling and moving tale of adventure and fortitude. It concerns a doctor who would

not give up helping plague-stricken people in the face of almost insurmountable hardships and rigors. The photographic shots of the Arctic are entertaining and instructive. Of high ethical value, this splendid story is based on real life, thus proving that fact is often not only "stranger than fiction" but more entertaining. A, Y, C

**CONSPIRATOR** (MGM). While this is another warning against Communistic tactics, it has more of the flavor of an Oppenheim story. The field of operations is England, the villain an officer in the Guards who joined the Communist Party, which he serves for ambiguous motives and from which he cannot sever himself. The London settings create interest, a good musical score reflects moods of action. But the question remains as to whether this sort of picture is conducive to good international relations. A, Y

**THE GREAT LOVER** (Paramount). Bob Hope as a newspaper reporter who takes a group of "Boy Foresters" abroad on a publicity stunt. It is unfortunate and unnecessary that the aims of any organization concerned with the welfare of boys and contributing to their character development should be lampooned as in this story. The ethics are muddled and the humor is not always in good taste. A, Y

**A DANGEROUS PROFESSION** (RKO). From this treatise on the "bail-bond" broker business, it seems that a great deal of blackmail, crooked deals and murder for profit go on behind the artificial glamor of night clubs, gambling joints and elegant establishments where liquor flows and intrigue is bred. Just another crime story. A, Y

**TOKYO JOE** (Columbia). A post-war thriller of life in Tokyo as lived by a tough soldier of fortune. The plot is complicated, and the picture as a whole will not augment good feeling toward the Japanese. A

**BRIDE FOR SALE** (RKO). An amusing farce with a good cast and enough excitement to keep it lively. It shows what happens when a woman sets out to get a rich husband without any thought of love, and is caught at her own game. A, Y

**NAVAJO TRAIL RAIDERS** (Republic). In this "Allan Rocky Lane" picture there is a great deal of double-crossing and general villainy in the usual "Western" manner. A, Y, C

#### Definitely Not Recommended:

**BEYOND THE FOREST** (Warner). This is the portrayal of a selfish, arrogant, immoral and evil-tempered woman with not a single redeeming or relieving feature. The story is nightmarish, the acting realistic enough to be debasing, the unpleasant scenes morbidly prolonged. The plot deals with marital infidelity by a designing and brazenly sinful woman whose husband, the village doctor, is a trusting idealist. It must be said that the film does show the ultimate in self-destructive wickedness, the woman in question (Bette Davis) dying literally in the gutter—which may be a symbol of the whole presentation.

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## ONE SCHOOL UNAFRAID ...

(Continued from page 25)

the public address outfit and she thought of all these other things. Then she put down on paper the first of her devotionals. If all the students could join in a few minutes of inspiration at the same time at the start of the morning, when their minds were alert, when the whole day ahead could be the laboratory for what they had heard and wished to test, what would it do to the school? It would be enlightening to find out.

Although the doors opened at 8:30 and students were permitted to come in at that time, classes began at 9. Miss McElvaney planned the devotional to last not more than five or six minutes, only a tiny slice out of that first-period class. It would open with music, a hymn of one of the churches, calling the more than 1,000 students to quiet attention. Then there would be a verse of Scripture, followed by a short meditation. This would not be an exposition of the verse; there was that "no-comment" law which was a good law for a democracy in which a student must remain free to choose his own spiritual interpreters. The meditation and the Bible verse would carefully point in the same direction; first would be heard the wisdom of God and then the wisdom of man. These would be gathered up, bound together in a prayer of thanks and resolution, and at the "Amen," school would take up immediately. Such was the blueprint she followed.

Having prepared five samples, Miss McElvaney took them to her principal, who sent her to the superintendent of schools for his evaluation of the whole idea. The superintendent gave them the green light. And so at a few minutes before nine one morning late in January, 1947, the music teacher and the dramatics teacher huddled self-consciously in the studio and control room off the principal's office. On the hour, when the whir of the opening bell had subsided, Miss McElvaney set the pickup needle down on a hymn recording, and the experiment was launched.

The music faded and the dramatics teacher spoke into the microphone: "In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:6." Then she went into her clincher, the "application" of the text to a student's everyday life. She told briefly how some boys and girls take responsibility, how some accept it, and how some shun it. "If a teacher is out of the room, do you take the responsibility of suggesting to the others that you get quiet and be working until your teacher returns? When you are elected as a student council representative, do you accept the responsi-

bility? Or, when you are asked to do something, do you reply, 'Oh, let someone else do that'? Junior high pupils are no longer babies; in a few more years you will be the citizens who will help run this world. . . . But you can't do it alone! Thank God for a nation where boys and girls grow up knowing the Almighty God. It's true that some of you don't pay much attention to Him until you get in a tight place, and then you ask Him to help you. Maybe just you by yourself can't assume much responsibility, but you and God together will make quite a team!"

There was a moment's pause, and then a quiet prayer. "Dear God, we ask Thy help in being able to accept responsibility not only here at school, but in our homes and in our churches and synagogues. We want to be strong and able to win the world for Thy Kingdom. Amen."

Miss McElvaney clicked the switch, and they were "off the air."

Well, there it was. What would the students think? What would the teachers think? After all, the devotional did cut into that first period class by five minutes. And, after all, there were in the listening audience 43 Catholic and 83 Jewish youngsters, to say nothing of the whole gamut of Protestant denominations. Any one of the minorities could make a substantial uproar.

**B**UT no uproar came. There were only pleasant words as Miss McElvaney returned to her music class. Things seemed even to go a little more smoothly that day, but maybe she only imagined it. However, it was not many weeks until others were imagining the same thing.

"We're studying letter writing," the English teacher told Miss McElvaney, "and the class is planning to write letters telling you what they think of the devotionals."

The seventh-graders thought well indeed. A girl wrote, "They have given me a better slant on life." A boy said significantly, "The prayer and readings from the Bible are the most reverent things I have every morning." Another boy put down: "I sincerely like the morning devotional that we have. I think it keeps us in a very good mood all day long—like telling the truth and being honest all the time." Another girl wrote, "It has helped me personally a great deal. If everyone would listen to our devotional our school would be the best in the U. S."—and then she added cautiously, "if not already."

It wasn't long until the two sponsoring teachers had plenty of offers of help. Everyone was clamoring to get into the act. The band leader suggested that, instead of using records for the hymn each morning, the band

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provide the music once a week. Wednesday mornings now belong to the band. The Boys' Choir and the Girls' Chorus worked feverishly to rehearse so that they would be good enough to sing. Just as frequently as they have something prepared, they are now used, singing from the auditorium stage where there is another microphone outlet. The principal tried his hand at writing devotionals, and now Fridays belong to him. The coach does some of them, and where are there teen-agers who will not sit up and take notice when they hear their coach praying, "Heavenly Father, help us to remember Thee in this fast changing world. May we allot some of our time each day to talking with Thee in prayer and to furthering Thy cause!"

There are devotionals dealing with special weeks and days. The Golden Rule Week programs brought this comment from a girl: "This week I thought was one of the nicest weeks in the year. Everyone was helping everyone out of jams."

Specific problems have been handled as the need arose. The Halloween devotional began with the reassuring Scripture verse: "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" The Halloween custom was briefly traced through history, concluding: "When you go abroad Halloween night, let's not destroy or ruin anyone's property. Don't do anything to anyone's belongings that you wouldn't want done to yours." The prayer was keenly phrased: "O God, help us to be more thoughtful of others and the property of others. Please walk at our side Halloween night and help us not to do anything of which we would be ashamed."

When a wave of stealing hits the school, a devotional on the subject quickly puts things in order.

When rowdiness in the school bus prompted a broadcast called "Bus Drivers Speak!" the prayer asked: "Help us to do better and give us the courage to do the right thing regardless of what the rest of the kids do. Amen." Manners and courtesy, teenage fields which may at any time be expediently plowed, were given attention by a series of pungent devotionals.

Snobiness and lack of friendliness with newcomers are other timely subjects that have been pointedly discussed—and with results. These have been the peculiar sins of Highland Park Junior High, a school of over-privileged children located in a wealthy suburban section of beautiful homes and churches. The devotionals and the aid they gave to two school projects—the sponsoring of a poorly financed school in South Texas and one



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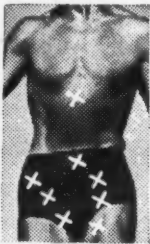
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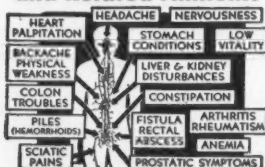
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in Greece—helped to cut down potential snobs into warm-hearted conscientious young citizens.

There were a few misunderstandings, naturally, especially when the devotional program first began. "I didn't like the music you played this morning," one teacher told Miss McElvaney. "What in the world was it?"

"That was a Jewish hymn," was the quiet answer.

"Well, I still didn't like it," the teacher sniffed.

Maude McElvaney is no bush-beater. A morning or so later the dissenter was startled when the classroom loudspeakers pronounced firmly: "Each morning you hear music before the verse of Scripture, and some hymns you may like and some you may not at first. But just remember, in our junior high school we have all three religions represented, and when you hear an unfamiliar hymn, although you may not understand it, it may be just the music that will help your Catholic friend start the day off right, or it may be a hymn from the Jewish faith in which a cantor takes the solo part."

The prayer delivered the closing punch: "Dear God, help us to value highly our freedom of religion. We thank Thee for the privilege of worshipping Thee in any way we desire. Help us to worship Thee more sincerely than we have ever done before and, please God, let my religion make me more loving and more helpful to others."

There's a powerful lot of the spirit of America in that little prayer—and a powerful lot of the spirit of Christ. God is frankly accepted as a member of the student body at Highland Park Junior High. There is just as frank recognition that not all people worship him in the same way and with the same words. Highland Park wasn't always like that. Miss McElvaney still recalls with indignation an incident that had preceded a Jewish holiday, somewhere along the way of her thirteen years in public school education. One teacher had made a two-day assignment "for the benefit of those who won't be here tomorrow."

A boy spoke up promptly. "Why won't they be here?"

The teacher took the boy by the arm, led him out into the hall, and whispered that tomorrow was a Jewish holiday. She had not wanted to "embarrass" the Jewish students. In her mistaken tact, she managed only to send back into the room a suspicious youngster who from that moment on looked with distrust at some of the boys and girls he had counted as friends a few minutes before. Misunderstanding, suspicion, distrust, hatred—so runs the cycle of the world's Buchenwalds.

"In frankness lies tolerance and re-

spect," the spunky music teacher insists.

Students are a part of the devotionals from beginning to end. The problems are theirs. This is their experience level. They are writing many of the meditations and are being used in the reading, the singing, and at the control panel. When a class went on to the senior high school they asked the student council for a devotional plan there. Council established a weekly program planned, written, and carried out by students. Requests have come to Miss McElvaney from 18 states and from Hawaii for information. She has on hand a limited number of bound mimeographed copies of a year's devotionals which she is willing to send free as the supply holds out—her contribution and the contribution of the Highland Park Junior High School to the preservation of the inalienable genius of our public schools of America as a character-building agency as well as an informational warehouse. We should have learned only too well the penalties of compartmentalizing the two; you would think it had soaked in, that faith without works produces a Harlem and works without faith a Hiroshima. What harder object lessons must we endure?

"So they have their character-training devotionals down at Highland Park," someone will grouse. "So what? Where does religion come into that picture? Highland Park's scheme is concerned with the day-to-day life experiences of the students, not with religion."

What else, in Heaven's name, is religion concerned with?

**ADMITTEDLY**, the Highland Park program is not released time. It is hardly Bible study. It means a total of only 30 minutes a week instead of 35 to 50. There is much to be said for released time, and its promoters have been saying it for 37 years. But let's take a look at the other side of released time. Let's look at it in the sober, or pre-Champaign, era. Released time was not all peaches and cream even then. A good many people have wondered, now that they have had time to stand off and look thoughtfully, if this was, after all, the best way of getting religious teaching across—nor can these be brushed off just as a conclave of atheists ganging up on God. There have been powerful ecclesiastical voices raised against released time as a dangerous breach in the wall of separation between church and state—and largely a Protestant breach at that.

How is the Highland Park plan more defensible in this respect? Released time is by nature a sectarian show; the morning devotionals are not.



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The public schools are the one important unit of our society in which there are no creedal divisions. The schools must be kept that way. Released time at once set up sectarian walls, if not in the school itself, then immediately outside the front door where Protestants were herded in one direction, Catholics in another, and Hebrews in still another. Religion was forcing students into competitive teams, and released time was the immediate occasion for the division.

Honestly now, ask the opponents of released time, what is the difference whether the religious classes are held on school property or off? The cost of electricity and heat consumed is surely not the issue. If the issue is one of principle, it is not touched by the mere carting of the problem from one spot to another. If the principle is the use of state time for sectarian religious instruction, then it is of secondary importance where the time is passed. As a matter of fact, a court case is being readied at this moment to force a decision on out-pupil training just as Mrs. McCollum forced a decision in Champaign on in-pupil training. And if, finally, the Supreme Court rules this, too, unconstitutional, then there will be new loud cries of alarm from church folks good and true who unintentionally may be confusing the need for an awareness of God in the public schools with the need for an awareness of a Presbyterian or a Catholic God. This is not to say that a Presbyterian God should not be taught, but why should not this indoctrination be given in a Presbyterian Church on Presbyterian time?

Thus do the arguments against released time go on. And, right or wrong, they deserve careful thought. All things considered, maybe Highland Park Junior High has something worth looking into. Their plan has meant a great deal to those who have been exposed to it. A student summarized it beautifully in her English theme. "At nine each morning a devotion is broadcast to every room in Highland Park Junior High. This time is one to which I look forward, for it sets me on the right path. Some mornings I am quite out of sorts and am ready to 'bite' the next person who speaks to me, but when the devotion is broadcast it helps me along and makes me help others. It makes me think of the other person. It makes me realize that I am only one of the many millions and millions of people on this earth, and that everyone was created equal and has the same chance to pursue happiness as his neighbor. This devotion helps me to help others, and by doing that the world becomes a happier place in which to live."

What does released time give beyond this?  
THE END



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## PULPITS OUT OF THIS WORLD

(Continued from page 59)

most. In many cities local movie managers themselves are fed up on the dirty pictures they have to show in order to operate a movie at all, and would be glad to cooperate.

The same goes for literature. In Nashville the municipal government is cooperating with a committee composed of a pastor and group of laymen to ban filthy literature from the newsstands. The majority of the news dealers, instead of fighting the program, have expressed strong approval.

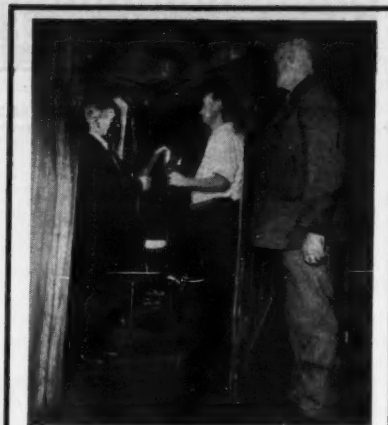
The individual churchmember of today feels that his church has completely lost sight of him as an individual. He feels that his pastor is getting completely out of his world when he talks about society as a whole and man in general without giving the man in the pew in front of him something he can carry home with him. The average pastor, in trying to please everybody, succeeds in helping nobody.

The average sinner is unhappy in his sins and would welcome the helpful encouragement of one who could take him by the hand and guide him to a happier life. When he sees his minister sidestepping these personal needs and discoursing on everything from Shakespeare to the solar system, it is not surprising that he asks: "What good is the church? What is there in it for me?"

The failure of the church to satisfy individual needs is, according to some authorities, the reason for so many cults. While these sects cherish a wide variety of beliefs that seem peculiar to outsiders, one of the main secrets of their growth is that they appeal directly to the individual's personal craving for spiritual comfort.

There are plenty of ways in which the pulpit can bring its theology down out of the clouds and put it in reach of the man or woman in the pew. In an increasing number of churches there are drives to reestablish family prayer which has become almost a lost art in this country. A member-to-member canvass is made to get a family altar in each home and give each member a strong personal faith he can really feel. And the results, where tried, have been remarkable. Other churches are exploring methods of week-day religious teaching and taking more vigorous action in training their Bible school teachers.

If the church is to assume its rightful place in our social order it will have to have a more dynamic meaning for the individual member. It will have to make him feel that in the church he has something that will help him solve his personal problems and lead him to a more abundant life.



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## NIGHT CALL

(Continued from page 27)

down the front walk to the car.

"Sorry to get you out on a night like this," Perley said as he climbed into the car, "but when it's your own son . . ."

Old Doc settled down beside him. "Bob's all right. He's young. Stop worrying, Perley."

Let's see: the boy was about nineteen. Nice lad, too. Had better stuff in him than did either his old man or his grandfather.

"The state road's pretty well open but the mountain road isn't. I figure it will take us two hours to make it. Do you think Bob can last that long?"

"I said to stop fretting, Perley."

Manners settled back and drove to the Town Hall where he fell in behind Mike Waters' huge plow. The wind blew the fast-falling snow in great whirls and Perley Manners had trouble keeping on the road. Once or twice Waters had to buck drifts on the state road, but it was not until he reached the junction where the mountain road began that he came to a dead stop. Mike got down out of the cab and came back to the car.

"Don't follow too close," he shouted above the whine of the wind. "I'll probably have to back up once in a while to get through these drifts."

Manners nodded and from then on kept his distance.

Doc Montgomery had time to do some thinking. Young Bob must be in bad shape, if the young doctor wanted instruments.

"I'm worried, Doc," Manners said again. They were moving at a snail's pace behind the plow.

Old Doc spoke slowly. "There are times when a person just has to wait and trust—and maybe pray. One of those times has hit you, Perley."

"I know . . . only Langdon's so young and inexperienced."

The old man was silent.

IT WAS a few minutes over the two hours when they finally had battled their way to the mountain lodge. Old Doc was stiff from sitting so long and he stretched his legs before mounting the steps. Otherwise he guessed he wouldn't have made the top. Then he pushed through the door that Perley Manners was holding for him.

A young man stepped forward. "I'm Langdon, Doctor Montgomery."

Old Doc put out his hand. "Glad to know you, Langdon. How's the boy?"

"He's sick. Appendicitis, as far as I can determine. But I'd like to have you confirm my diagnosis."

Old Doc had been warming his hands over the fire, and now he moved on into the adjoining room.

(Continued on page 82)

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"Hi, Bob," he said. "Little upset?" Bob Manners smiled. "Glad to see you, Doc."

Carefully the old man made his examination. Then he straightened up and said: "Bob, we've got to do a little job on you and we've got to do it here. Are you game?"

The boy nodded. "Sure, Doc." "Fine."

But outside the room he said to the younger man, "You were right, Doctor. He must be operated on at once." He turned to Perley Manners. "We have your permission?"

Manners hesitated. "Can't we move him to a hospital?"

"Forty miles, on a night like this? No." Slowly he said: "You will remember, Perley, that I tried to influence a few people toward a hospital in town, but I didn't get very far. It would have come in handy tonight." Perley Manners winced, then said "Go ahead."

Slowly Old Doc unwrapped his instruments. He was tired, and yet in a way he felt rested too. For one thing, he was confident—and suddenly he knew that confidence came with experience. He lifted his eyes to the young man beside him. "You'll find these in good shape, Doctor Langdon," he said. "Best for a hundred miles around. Money couldn't buy better."

Langdon stared at him. "You mean . . . I'm to operate?"

Doctor Montgomery smiled and nodded. "Naturally—I'm an old man. I'm good for standing by and I can give the anesthesia, but you've got good, steady hands."

The young man looked around him, bewildered. "But I've never operated under conditions like these. What about a blood count? How do we know he isn't a bleeder?"

"That's a chance we'll have to take, I'm afraid."

"What about lights? The strongest bulb in this place is only a hundred watt—"

Perley Manners interrupted. "Doc, I'd appreciate it if you'd do the operating."

"I'd count it a privilege to help you," young Langdon said eagerly. "Frankly, Doctor Montgomery, I don't consider myself capable of performing an operation under these circumstances."

Old Doc smiled. "Son, I think you could do this, if you had to. Each of us gradually does the things he has to. But if you'd prefer, I'll do my best." He indicated his instruments. "Please see they're sterilized."

Quickly he went back into the sick room. "Bob," he said slowly, "It's up to you and me. I'm an old man." He held out his gnarled hands for the boy to see. "But you're nineteen and young and strong. Everything is on your side—God, nature and a good constitution.

With what little skill there is left in my fingers we're going to do all right together."

"We'll do swell," Bob said.

**OLD DOC** worked slowly, but surely. Never once did his hands tremble. Mike Waters held a flashlight and Perley Manners just did what the old man told him to do. Langdon's eyes flitted from Old Doc to the patient, then back again.

Finally the old man straightened. "We got it in time, Langdon. But another hour and God only knows what the result would have been."

"Good . . . sir," the young doctor said.

It was daylight now. The wind had howled itself out and the snow had stopped falling. In another hour the sun would be up over Bald Peak. Old Doc stood looking out the window of the lodge at the vast whiteness that lay outside.

"It's good to be alive," a voice said behind him and he turned to find Doctor Langdon standing near him.

"Funny," the old man said, "but I was thinking the same thing. You see, no matter how old you get to be you always want to wake up the next morning to see how things are."

"That brings up a matter, Doctor," the younger man said. "You've mentioned your age a number of times. Do you think that's wise?"

"Wise? It's always wise to face facts."

"Then here is a fact for you to face. I'm not starting a practice in town."

Old Doc stared. "You're not? But you should!"

"No . . . I should not. You see, I've seen things in the movies such as I saw last night and I've read them in fiction, but last night I saw a man who knew exactly what he was doing. Behind him were years of training and experience. I not only saw a young man being operated on but I saw the years behind you when you were taking such things in stride, and I knew then that you were a person who was still needed." He hesitated. "What I had in mind was asking you if you'd take me in with you, let me fall in behind you instead of pushing you out."

Old Doc felt a sudden stinging sensation behind his eyes. He started to answer, but he was interrupted. It was Perley Manners. "I was listening," he apologized. "I've got another idea—along the same line. How old are you, anyway, Doc?"

"Seventy-three."

"That's just the age that I think should tackle my proposition. You got under my hide last night with that remark about the hospital. What I have in mind is this, you keep on with your practice but let Doctor Langdon take over the most of it. Then you get busy

with an architect and draw up plans for the kind of hospital you'd want. And I'll get busy and get the money together."

For a long time Old Doc said nothing. Finally he stammered, "I've been waiting for this . . . a long time."

**B**ACK in town, Doctor Montgomery stepped briskly up the walk that led to his office. He let himself in and closed the door behind him. Katy's voice sounded from the length of the house. "I've made the bed so you can sleep and I'll have some ham and eggs for you in a minute."

"Bed nothing!" Old Doc roared.

#### VESTRYMAN ON THE BENCH

(Continued from page 29)

He took cognizance of these threats and the hundreds of screaming Communist pickets who marched up and down in front of the courthouse, to say: "My own life, my own welfare means nothing. I am not an individual here, but a representative of the American people, assigned to dispense law and justice. That I am determined to do, no matter what happens to me."

Patient, always patient. One prominent lawyer who visited the courtroom said to me: "Any other Federal judge would have all the lawyers cited for contempt long before now."

But Medina let them talk, warned them gently they were ignoring his rulings, told them firmly that he intended to preserve "order." The defense began to grow arrogant, defy Judge Medina more and more. When John Gates, *Daily Worker* editor and a defendant, took the stand on direct examination, he testified day after day that he was a "model young man" whose belief in Communism was only an expression of his democracy.

Under the skillful cross-examination of John McGohey, the United States attorney, Gates turned scornful, belligerent and defiant. He refused to answer questions, yelled that he wouldn't be a "stool pigeon."

Under American law, a defendant who testifies for himself is subject to cross-examination and is under oath to answer questions truthfully. Despite Judge Medina's repeated warnings, Gates refused to answer McGohey's questions. Judge Medina then sentenced Gates to thirty days in jail for contempt of court.

This brought all defendants to their feet, screaming in rage. Shouts of "lynch justice!" "Hitler trial!" rang out. And Medina sent two more defendants to jail for the remainder of the trial, revoked the bail that had given them their freedom until then.

He broke the back of the Communist strategy that day. The defense lawyers continued to snarl at him and

"What happened to those plans I worked on about ten years ago . . . you know, the plans for a new hospital?"

"I put 'em in the attic."

"Attic! You get them down here at once, Katy. We're going to have a new hospital in this town!"

"Before breakfast? Can you build one that fast?"

Old Doc smiled. "All right, Katy. The ham and eggs first, but after that the plans."

Twenty minutes later he held the plans in his hand, bending over the sketches. Then he straightened up and said, "Me old? Shucks!"

the defendants to sneer from their long row of seats, but that was the last exhibition of Red violence in the courtroom.

Always fair and just, Medina let the defense eat up day after day presenting witness after witness who used the stand for a propaganda sounding-board. He gave the defense lawyers four days in which to sum up their case. In his own charge, regarded as a model by veteran lawyers who had heard many instructions given a jury, Judge Medina bent over backwards to be fair.

One reporter said to me when Judge Medina had finished his charge: "He's given the jury a dozen legal reasons for acquitting the Communists."

The jury deliberated seven hours and found the defendants guilty.

After the trial, thousands of congratulatory letters and telegrams poured in to Judge Medina's office. Politicians looked at him speculatively, and he was even mentioned as presidential timber. Dozens of organizations fought for the right to award him medals, citations.

But Judge Medina, always the polite gentleman, thanked the politicians and said "no." He said he was grateful for the recognition of the organizations which wanted to pin a medal on him, but "please send them through the mail." He turned down an invitation to appear at a public meeting as President Truman's guest.

"I'm happy where I am," he told friends. "Ever since I graduated from Columbia law school in 1912, I've wanted to be a Federal judge. I don't need money, I don't want to be a politician, I don't want publicity. I just want to do my job as a representative of the American people acting for them in a court of justice."

Perhaps he was thinking of that favorite Book of his, of that favorite passage: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."



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## "Lady Nicotine"

TO THE EDITORS:

May I register a round of applause for the article "Lady Nicotine is No Lady" by Dr. C. A. Mills (Nov. '49). It is just what some of us have been praying for—the truth, spoken boldly and authoritatively. Smoking is one of the most serious problems Christian leaders must face, especially those of us who work with young people. When father and mother, big brother and sister, uncle and aunts, doctors and nurses—even ministers of the Gospel—smoke like a furnace, it is quite a proposition to convince a teen-ager that he should not indulge. An adolescent despises being "different"; he wants to do what the gang does. But when a magazine like CHRISTIAN HERALD comes out flat-footed against the weed, that bears weight!

Nichols, N. Y.

(MRS.) MARION W. OCKERMAN

... I have maintained that medical science has been under the domination of tobacco pressure groups altogether too long. On every hand in this locality minors use cigarettes without let or hindrance, and the children tell our family members that everyone is doing it and, therefore, they do not want to be left out. I heartily commend you for bringing into the picture a side of the problem that is almost unrecognized today. If reprints are available, I could use scores of them.

Randolph-Macon College,  
Ashland, Va.

CHAS. E. PACKARD

Asso. Professor Biology

... Will this most interesting article be reprinted? Also, may I ask if reprints are available of the article "Is Your Health Going Up in Smoke?" which you ran several months ago?

New York, N. Y.

E. L. WORTH

• Reprints of both articles may be secured at cost from the National Anti-Cigarette Alliance, P. O. Box 4251, 107 Carroll St., Washington, D. C.

## Biblical Address

TO THE EDITORS:

Has it ever occurred to you that CHRISTIAN HERALD's street address has the same numbers as the books of the Bible? I find it easy to remember by simply recalling that there are 27 books in the New Testament and 39 in the Old; thus, 27 East 39th St.!

Armour, S. D. (MRS.) E. J. LESTER

• We do declare, Mrs. Lester, we'd never have thought of that if you hadn't pointed it out! Now if our correspondents can be relied upon to put the New Testament's

number of books before the Old, remember that the Wise Men (not the editors) came from the East and not the West, and that ours is a street and not an avenue—well, the postman's worries are over!

## Our Covers

TO THE EDITORS:

May I express my appreciation for the September cover—the beautiful reproduction of the "Good Shepherd" window in the Evangelical United Brethren Church, Port Clinton, Ohio. I was pastor there at the time the new church was built, and had the pleasure of facing that window for seven years thereafter. It was always a great inspiration to me.

Dayton, O. (CHAPLAIN) ORR A. JAYNES

... The October cover is wonderful. More of same would be a great boon to Sunday-school teachers with bulletin boards.

Middletown, N. Y.

MARY ELIZABETH SERGEANT

... The October cover is one of the finest you have used, inspirational and good teaching material; it's worthy of the periodical it graces.

Washington, D. C. THEODORA C. BAILEY

• In acknowledgment of these and similar sentiments from a host of others, Art Editor de Santis is bowing right and left with such vigor these days that we fear for his vertebral ligaments. But he deserves the accolade. By the way, a couple of new touches have been added to this issue, too. Or had you noticed the new cover design and contents page layout?

## Gothic Defender

TO THE EDITORS:

Dr. Luccock has fallen into a rather common error in attributing bad acoustical properties to the Gothic order of architecture ("Seven Deadly Sins of Church Architecture," Oct. '49). Bad acoustics result not from the style of architecture, except where a great hollow dome or curved surfaces are introduced into the room, but from sound-reflecting materials used. Sound-absorbing materials, preferably in the ceiling, will eliminate an echo in any type of room. Also, a Gothic building can be as light as you wish; it depends upon the area of window space introduced.

New York, N. Y.

E. M. CONOVER

## Draft Wilson?

TO THE EDITORS:

In your October editorial you mentioned that Chas. E. Wilson would make a truly great President, adding that you had no intention of launching a political campaign. Why not? The time has come when



Christian people should draft outstanding men and women for public office. We need a God-fearing leader, one who recognizes God as Supreme Ruler, one who is humble and thinks only of serving his people. You have, with that thought, an opportunity to do this country a great favor!

Deer Creek, Okla. EMIL A. DESTER

### Use for Used Cards

TO THE EDITORS:

I noticed in the October issue that the American Bible Society could not use greeting cards. I use them in making scrapbooks which I give to the sick and aged, and would be glad to receive some from your readers.

Denbigh, Va.

(Mrs.) J. W. BRENNEMAN

### A Uniformed Clergy?

TO THE EDITORS:

Has not the Protestant Church lost greatly in influence and respect by the failure of the clergy to wear the cloth of the Church? A movement should be launched to urge our clergymen to adopt a uniformed clerical attire for everyday wear. If our ministers must wear their gowns during church service, why should they not identify themselves outside the church?

Brooklyn, N. Y.

DAVID THOMSON

• A good question, worthy of debate. In our family of subscribers, we have some 40,000 ministers among some 360,000 laymen. We imagine there are many, from both the pulpit and the pew, who at the drop of a Geneva gown are prepared to do valiant verbal battle for either the "clericals" or "non-clericals" position. Let the debate begin!

### Satisfied Newcomer

TO THE EDITORS:

I have just had the wonderful experience of reading my first CHRISTIAN HERALD. I spent the evening reading it, and reluctantly put it away at midnight. My copy is now being circulated among my friends, both Christian and non-Christian. When I get it back I want to read it again and again. A new reader? Yes, but a most satisfied one who looks forward to still another bright spot in my life—the next issue!

Garger, Tex. (Mrs.) SARAH F. POSTON

• And 'tis a bright spot you've added to our day, Mrs. Poston! We like not only your enthusiasm but your missionary spirit. We wonder how many others of our readers give their copy such circulation?

### Satisfied Author

TO THE EDITORS:

Thanks for the display you gave my article, "Mama Is a Novelist" (Nov. '49), the story of Argye Briggs. Says Mrs. Briggs: "The whole family is pleased and rather astonished that you make us sound so nice. I'm getting mail from all over, as a result of the article." . . . Too, I saw Ivy Boggs of Dallas a few days ago. He says that as a result of my article on his plan for getting boys into Sunday school ("For Every Man a Boy," April '49) he has had a deluge of mail from all over the



### RESEARCH EXPERT SAYS: AMAZING NEW SCIENTIFIC FORMULA (Contains no Alcohol) destroys these hair killing germs



NOTHING KNOWN TO SCIENCE  
CAN DO MORE TO

## SAVE YOUR HAIR

Look for these symptoms: ITCHY SCALP, DANDRUFF, UNPLEASANT HEAD ODORS, HEAD SCALES, HAIR LOSS! It may be nature's warning of approaching baldness. Be guided by NATURE'S WARNING! Do as thousands do: start using the NEW AND IMPROVED AMAZING SCIENTIFIC HAIR RESEARCH FORMULA (it contains no alcohol).

### NEW FORMULA GIVES BETTER RESULTS

It kills quickly and efficiently millions of trouble-breeding bacteria. This new and improved HAIR RESEARCH FORMULA now KILLS safely and quickly ALL FOUR types of these destructive hair germs. Many medical authorities know that these hair-destroying germs are a significant cause of baldness. Do what science knows nothing better for you to do: KILL THESE GERMS, they may DESTROY your HAIR GROWTH. Act now, mail coupon below and test it at home for 10 days FREE at our expense. NO OTHER FORMULA known to science can do more to SAVE YOUR HAIR!

### GET FIVE IMMEDIATE BENEFITS

- (1) Kill the four types of germs that may be retarding your normal hair growth.
  - (2) Help stop scalp itch and burn.
  - (3) Follow the instructions of the treatment and start enjoying healthy hair.
  - (4) Helps bring HAIR-NOURISHING blood to scalp.
  - (5) Helps remove ugly loose DANDRUFF.
- Don't wait till you get BALD! It's too late then. Remember science knows no cure for baldness. The NEW AND IMPROVED HAIR RESEARCH FORMULA that contains no alcohol, helps keep your scalp (that may be sick), free of loose dandruff, seborrhea, and helps stop the hair loss they cause. With this formula your hair will appear thicker, more alive and attractive almost from the first time you use it.

### SATISFIED USERS SAY

"Nothing I have ever used has done more for my hair"—A. P., Trenton, N. J. "My friends remark how much better my hair looks after using your formula for only two weeks"—A. L., Boston, Mass. "No Hair Expert I have ever gone to has done as much for me"—H. H., Chicago, Ill. "I was skeptical at first but took a chance, now after ten days trial I am convinced. Nothing has ever helped me more than your treatment"—J. S., Los Angeles, Calif.



### MONEY-BACK GUARANTEE WITH A 10-DAY FREE TRIAL

If the NEW AND IMPROVED AMAZING SCIENTIFIC RESEARCH FORMULA doesn't live up to your expectations, if you don't feel it's the best thing you ever did for your hair, if your hair and scalp don't appear improved, if you are not 100% delighted with it, if after using it 10 days you don't see an improvement, return the unused portion and your money will be refunded in full. You have nothing to lose, you are the sole judge. SO DON'T DELAY, MAIL COUPON TODAY.

### SENT ON APPROVAL!

HAIR RESEARCH CO., Dept. 56  
1025 Broad St., Newark, New Jersey

Rush one month's supply of your NEW AND IMPROVED AMAZING SCIENTIFIC HAIR RESEARCH FORMULA at once. I enclose \$2 cash, check or money order, ship prepaid. My money will be refunded if not satisfied.

Name.....  
Address.....  
City..... State.....  
I understand if not delighted with the NEW AND IMPROVED HAIR FORMULA, I can return it after 10 days for full purchase price refund.

### WANTED: JEWELRY!

Highest cash paid for old, or broken jewelry. Mail gold teeth, watches, rings, silverware, diamonds, spectacles. FREE information. Satisfaction Guaranteed. Gov't Licensed. ROSE SMELTING CO., 29-CM East Madison, Chicago

### GOOD MONEY IN WEAVING

Earn money at home weaving rugs, carpets, etc. from old rags or new yarn—in your community! No experience necessary. \$1,000 doing it with easy running Union Looms costing less than \$50.00! Send for our free booklet today. UNION LOOMS, 152 POST ST., BOONVILLE, N. Y.

## Amazing New Discovery By Skin Doctor for Wrinkles, Scowl Lines, Enlarged Pores Muddy, Sallow Complexion and Other Skin Blemishes

### SENT ON 10-DAY TRIAL FREE!

Not Just a Cream, Oil or Massage But a Revolutionary New Device! Transforms Blemished Skin Into Exciting New Loveliness, into Radiant Beauty or NO COST!

Are you too being robbed of radiant, beautiful, youthful skin because of wrinkles, blackheads, whiteheads, enlarged pores, muddy, sallow complexion, dry or oily skin? Then here is wonderful news! This sensational discovery called ISOTOME works on an entirely new and different principle. Nothing like it has ever been seen before. It does things no cream or massage can do. The discoverer is a famous Skin Specialist, known internationally, Editor of America's leading Beauty Magazine and Advisor to over 100,000 Beauticians. Among his patients are Stars of screen and radio. His research showed that the cause of most skin troubles lies in clogged pores beneath the surface of the skin. Creams and massage can't reach this "deep down" dirt.

### WHAT THIS DISCOVERY DOES

ISOTOME, which is an ingeniously designed Applicator, is moved gently over the skin and lifts the hard, deeply imbedded dirt right out of the pores, stimulates the circulation of blood, gives the skin a double-action exercise that tones up and strengthens the muscles. This again permits normal functioning of the skin. ISOTOME is proclaimed the GREATEST BEAUTY AID discovered in years.

### WHAT USERS SAY

Florence Start says: "People tell me I look years younger." Mrs. Meyers writes: "Wonderful! A world of difference in my skin." Get this new Beauty Thrill Now!

MIDWEST INTERNATIONAL PRODUCTS CORP.  
1148 W. Chicago Ave. Dept. A-117, Chicago 22, Ill.



WRITE FOR 10 DAY FREE TRIAL. You risk nothing. Send No Money. If your skin does not show amazing improvement, send it back and trial costs you nothing. If perfectly satisfied, send only \$4.95.

### RUSH FREE 10-DAY TRIAL COUPON TODAY

Midwest International Products Corp., Dept. A-117  
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Rush ISOTOME to me. Will try it 10 days FREE. If satisfied will mail you \$4.95 less introductory price. If not satisfied, will return it.  
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Address.....  
City..... State.....  
PLEASE PRINT OR WRITE PLAINLY

# Women-Make Money! Amazing Nylons 41% More Snag-Resistant

## Mail Coupon for FREE SAMPLE STOCKING

Enjoy making money, taking orders from friends in spare time for amazing Yours-True Nylons with special Plastic Finish that resists snags 41% more than other leading brands, by actual test! In 52 Leg-Size Individual Customer Fit Service, with pattern for every type of leg: slim, stout, average, short, long, extra long. Everyone delighted to discover Yours-True Nylons—more beautiful because they fit perfectly—money-saving because they wear much longer. Customers buy time after time.

**Be First—SEND NO MONEY!**  
Make money this easy way. No experience necessary. Rush coupon with letter about yourself for complete demonstration outfit... including actual sample stocking—mailed free. Act now. **AMERICAN HOSIERY MILLS**  
Dept. A-144, INDIANAPOLIS 7, IND.

American Hosiery Mills, Dept. A-144  
INDIANAPOLIS 7, INDIANA  
Send no money for outfit and FREE sample stocking. I enclose letter about myself.

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Pleasant Way!  
50,000,000 Women  
will buy this New



### STOCK-N-HOLDER

A gorgeous quilted plastic case with 7 pockets for your finest stockings. Made of Firestone's velon (Approved by Good Housekeeping), the Stock-N-Holder is ideal for home or travel use. Truly, the perfect practical gift!

Looks like \$12.25 value; sells for only 75¢! You make \$3.00 on every dozen! In most colors. Money-back Guarantee! **Send 50¢ for Sample** add 10¢ for handling

**GRETHLINE HAMBURG 25, PENNA.**

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Successful Home Method That Anyone Can Use On Any Reducible Rupture Large or Small

### COSTS NOTHING TO FIND OUT

Thousands of ruptured men will rejoice to know that the full plan so successfully used by Capt. W. A. Collings for his double rupture from which he suffered so long will be sent free to all who write for it.

Merely send your name and address to Capt. W. A. Collings, Inc., Box 547 E, Watertown, N. Y. It won't cost you a cent to find out and you may bless the day you sent for it. Hundreds have already reported satisfactory results following this free offer. Send right away—NOW—before you put down this paper.

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**NEW CHEMICAL MITT**  
Sensational! DRY Window Cleaner! Uses no water, no messy liquids. Chemically Treated. Simply glide over window. Leaves glass sparkling clear. No hosing water, no heavy buckets to carry. No rags, powders, sponges, chemicals. No mess or noise. No red-clipped hands. Dust, dirt, grime, fog disappear like magic. Take orders from friends! Earn money. **SAMPLES FOR TRIAL** Sample offer sent immediately to all who send name at once. A penny postal will do. **SEND NO MONEY—** Just your name. **KRISTEE CO., 502 Bar Street, AKRON, O.**

land. One of his letters came from a grandmother in California, saying that her motherless grandson was in Dallas and under bad influences. Mr. Boggs looked the boy up and now has him regularly in church... Hail to the influence of CHRISTIAN HERALD!  
Waco, Tex. C. E. BRYANT

### Delayed Action

TO THE EDITORS:

For weeks I ignored your offers for renewal of my subscription. At first I thought I couldn't afford it. Now I've decided I can't afford to be without it!  
Aurora, Ill. (MRS.) GEO. S. RICHARDS

### Pussyfooting Protestants?

TO THE EDITORS:

In a recent issue of *Collier's* is a paid advertisement by the Knights of Columbus headed "But Can It Be Found in the Bible?" This ad, and others like it, carries a subtle message that I wish some Protestant publication would answer.

Shrewsbury, Mass.

(MRS.) ELLA L. CLARK

... Romanism and Communism equally are enemies of the Gospel. However, Catholics are winning converts by the thousands—by the Knights of Columbus ads they are placing in national publications and by other means. And soft-soaping, pussyfooting Protestants are aiding and abetting them by their silence. Not a Protestant paper has had the guts to answer those K. of C. ads!

Gage, Okla.

JOSEPH STOUT

• Stay with us for a couple of months. Readers Clark and Stout. For the past several weeks we've been working on that K. of C. ad business. We'll soon carry a full-fledged article which will take you behind the scenes of that campaign.

### Prayers Answered

TO THE EDITORS:

I wish to thank CHRISTIAN HERALD's readers for their prayers; they have helped and done so much for me. Things are changed and made new for me!

Lancaster, Pa.

M. ELLA WEILER

### "They Were Enough"

TO THE EDITORS:

Please renew my subscription for two more years. I admire your magazine because it gives Christ His rightful place, and it is unstained by personal and sectarian prejudice. During the fight for Okinawa, the Bible and copies of CHRISTIAN HERALD, forwarded to me by my wife, were the only religious literature I had. They were enough. May God bless all of you!

Artesia, N. M.

SAM STEWART

### Osteopaths, Chiropractors

TO THE EDITORS:

I have just read "The Great Crippler" (Sept. '49). This gives what the M.D.'s do and have done for arthritis. Let me tell you, chiropractors and osteopaths cure a larger percent of arthritic patients who go to them than M.D.'s ever do.

Farmington, Wash. MRS. H. S. GRIFFITH

## Embed Real Flowers In New MAGIC PLASTIC

Now create lovely things like the unusual pansy coaster shown—made by embedding real pansies in Castolite, the "Magic" liquid casting plastic. Comes crystal clear or may be colored. Produce gorgeous effects. Make jewelry, book ends, candle holders, picture frames, figurines. Embed real flowers, butterflies, coins, photos, for novel plaques, paper weights, tiles, other objects. Use only home tools.

### • New Book SHOWS HOW

Big, new book explains simple methods to get started. Also gives proved Success Plan for making extra money. Hundreds succeeding. Send 25¢ today for "A Way to Success."  
The Castolite Co., Dept. A-70, Woodstock, Ill.

## NERVOUS STOMACH

**ALLIMIN** relieves distressing symptoms of nervous stomach—heartburn, heaviness after meals, belching, bloating and colic due to gas. ALLIMIN has been scientifically tested by doctors and found highly effective. World famous—more than a ¼ billion sold to date.

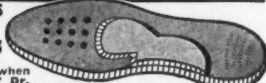
### ALLIMIN Garlic Tablets

## GET THIS FINE SUIT NO MONEY TO PAY! BIG CASH EARNINGS, TOO!

Big new! This fine tailored suit yours without paying one cent—and big cash earnings, too! It's easy! Just take a few orders. Earn up to \$10 a day and get your own suit as extra bonus. Over 100 rich new fabrics, superbly tailored in latest styles, at low prices produce orders on sight. Money-back guarantee. **FREE SAMPLES!** Write today giving name, address, age, etc. for big complete outfit of actual samples and details of amazing new Bonus Suit and money-making plan. **All Sent Free! NO experience. SEND NO MONEY.** W. Z. GIBSON, Inc., 5005 Throop St., Dept. A-439, Chicago 27, Ill.

## FEET HURT?

Try Dr. BARRON'S  
New FOOT  
CUSHIONS



Do your feet hurt when you walk or stand? Dr. Barron's NEW FOOT CUSHIONS give blessed relief! Take painful pressure off CALLOUSES, CORNS, SORE HEELS, ACHING ARCHES! CUSHION and relieve aches of your feet—help support WEAK ARCHES, absorb foot shocks. Light, spongy, ventilated—like walking on pillow! Wear in any shoe in any season! "Relieves tired aching feet from HEEL TO TOES." **SEND NO MONEY!** Pay postman \$1.00 for PAIR plus postage (or \$1.00, we pay postage). **STATE SHOW SIZE AND IF MAN OR WOMAN. 30-DAY TRIAL GUARANTEE.** Money back if no blessed relief! **FREE—Dr. Barron's "FOOT HEALTH ADVICE"** sent with order, to help keep your feet healthy. Beware of imitations! Order GENUINE Dr. Barron's Foot Cushions. Manufactured and sold only by: **ORTHO. Inc., Dept. 90A, 2700 B'way, N. Y. 25, N. Y.**

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## OLD LEG TROUBLE

Easy to use Viscose Home Method heals many old leg sores caused by leg congestion, varicose veins, swollen legs and injuries or no cost for trial if it fails to show results in 10 days. Describe the cause of your trouble and get a **FREE BOOK.**

N. L. VISCOSE COMPANY  
140 N. Dearborn Street, Chicago 2, Illinois

## DO YOU WANT TO STOP TOBACCO?

Banish the craving for tobacco as thousands have with Tobacco Redeemer. Write for free booklet telling of injurious effect of tobacco and of a treatment which has relieved many men.

In Business Since 1909  
300,000 Satisfied Customers  
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New scientific achievement, patent rubber cushion rim adjusts to fit all valve seats perfectly. Stops flush instantly, ends leak noise. Cuts water bills. Self centering, self aligning. Brass rod incl., cost no more. 5 yr. GUARANTEE. Send \$1 cash, check, or money order and we ship prepaid. Sorry, no C.O.D. Satisfaction or money refunded within 3 days. Metropolitan Electronics Co.  
\$1 PRE-PAID Dept. 903, 106 Fifth Ave., New York 11, N. Y.

## A Light in the Window

ONE of the unforgettable stories of Rudyard Kipling's brief residence in Vermont, during his creative period, has a timely application to world affairs today:

Kipling and his wife lived high up on one side of a Vermont valley. They used to take walks down across the valley and up the other hillside in the evenings, having the usual English passion for exercise through walking.

One evening they came to the end of a hilltop pathway across from their home, and, at the end of that green-arched path found an old, decrepit, single-roomed cabin. An old matriarch sat on the porch looking out across the valley. Kipling, always curious about people, began to talk with her, and she believed she recognized him from his English accent; she had heard rumors that Kipling lived in the house across the valley. She had also heard he was going to go back to England soon.

When the old woman was sure it was he, she said to him, wistfully: "Be you the windows across the valley, Sir?"

"Yes, we be!" replied Kipling, accepting her idiomatic expression.

"The lights from your windows have always been a comfort to me at nights as I sit here alone, Sir." Then she paused, and on a note of anxiety, asked: "Be you going to stay and keep your lights burning, or, maybe, be you not?"

After that, the Kiplings always kept the lights burning in the windows which faced across the valley. In addition to that they cut away branches of great trees so that their lights might shine more clearly into that old woman's lonely life.

It is the symbol for these days. The whole of Europe looks across the Atlantic—indeed the whole world—to see the lights of our American generosity, democracy, liberty and love burning in the windows of our great nation.

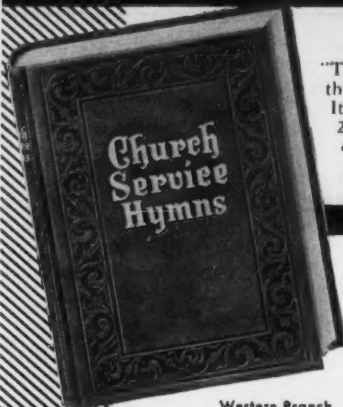
—WILLIAM L. STIDGER

## PRAYER WITHOUT WORDS

Lord, hear the prayer I cannot pray,  
Framed in words I cannot say,  
The prayer that rises in my heart;  
Thou hast known it from the start.  
And though I cannot make it heard,  
Thou hast listened to each word.  
I will arise from bended knee,  
Leave my wordless care with Thee.

—Madalyn Caskey

## "The Answer to Our Church Music Problem!"...



Western Branch  
1151 E. Hyde Park Blvd.  
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wrote a pastor from New York State

"The unanimous opinion of my people is that it is the best ALL PURPOSE hymnal we have ever had." It's a BIG BOOK, with 448 selections. More than 2000 churches are now using this book. That indicates its worth! Your church deserves the BEST! \$92.50 per hundred, not prepaid.

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We will be needing new books about \_\_\_\_\_

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Why continue to suffer without attempting to do something? Write today for New Booklet—"THE LIEPE METHODS FOR HOME USE." It tells about Varicose Ulcers and Open Leg Sores. Liepe Methods used while you walk. More than 40 years of success. Praised and endorsed by multitudes.

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Dept. 32-A, Milwaukee, Wisconsin

## The DOUBLE Distress of **CONSTIPATION** —Needs DOUBLE-ACTION Relief!

**Ever notice?** Constipation often upsets *both* your bowel action and your *stomach*. It not only makes you sluggish, logy, depressed... Your stomach feels sour, gassy, and upset, too. To ease both discomforts you need the *double-action* relief of Dr. Caldwell's Senna Laxative.

**DR. CALDWELL'S SPEEDS RELIEF 2 WAYS!**

**1** Dr. Caldwell's relieves constipation thoroughly, pleasantly—without griping. Contains *gentle* laxative Senna, medically approved even for children.

**2** Its carminative action helps relieve that sour, gassy, upset stomach feeling.

**Pleasant—Gentle—Thorough**



**Feel right overnight**—Take Dr. Caldwell's and relieve both the sluggishness and stomach upset. Famous over 50 years. Even fussy children love it. At all drug counters.

Buy it now  
**25¢**  
**60¢**  
**\$1.20**  
**SIZES**

**DR. CALDWELL'S**  
Senna Laxative contained in Syrup Pepsin  
**Gentle DOUBLE-ACTION Laxative**



# New Sickness and Accident Benefits Include \$25<sup>00</sup> Weekly Payment Feature

**Costs Only \$12 a Year—Down Payment \$2.50**

**Ages 60 to 69 Only \$18 a Year—Ages 70 to 75 Only \$24 a Year**

The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company of Chicago has issued a special policy for men and women up to 75 years of age. It helps meet sudden doctor and hospital bills—and the cost is only \$12 a year for both men and women from 15 to 59 years old... only \$18 a year from 60 to 69 years... from ages 70 to 75 only \$24 a year.

No doctor's examination required, merely your own statement as to your present health. If your policy is in effect at age 75, you may even continue it to age 80 at no further increase in premium. **ABSOLUTELY NO REDUCTION IN BENEFITS REGARDLESS OF AGE.** Protects you 24 hours a day.

This is the popular, sound "SERIES 500" Limited Accident and Sickness Policy which thousands of men and women are carrying, all over the country—it pays these same worry-saving benefits to help tide you over expensive illness or accident emergencies: pays \$25 a week for 10 weeks for certain specified accidents and sicknesses; **AN ADDITIONAL \$25 A WEEK** for 4 weeks for accidents requiring hospital confinement; up to \$25 cash for doctor bills (at the rate of \$3 per visit) even for a minor accident such as a cut finger. In case of accidental death the policy pays \$1,000.00 cash to your family.

This new policy also has a double indemnity feature covering travel accidents. You receive \$50 a week if disabled by an accident in a bus, taxi cab, train, subway or street car, and \$75 a week if the accident requires hospital confinement. The death benefit increases to \$2,000.00 if caused by a travel accident.

In addition, the policy covers many sicknesses including pneumonia, cancer, appendicitis operation, ulcer of stomach or intestines, diabetes, etc., paying the weekly benefits whether confined to home or hospital.

**Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection.**

*Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people—over 80%—are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.*

North American Accident Insurance Company of Chicago has been in business for more than sixty-three years, and is one of the largest sickness and accident companies with assets of over \$17,000,000.00. It has paid out many millions to grateful policyholders when they needed help most. North American is licensed by the Insurance Departments of all 48 States and the District of Columbia.

Whatever your age, whether you are young or old, you need this sensible, necessary protection. Get full details about this new policy by sending for the revealing booklet, "Cash or Sympathy." The booklet is absolutely free. It will be mailed without charge or obligation of any kind. We suggest you get your free copy by mailing the coupon to Premier Policy Division, North American Accident Insurance Co. of Chicago, 830 Broad Street, Dept. 408, Newark 2, New Jersey.

MAIL THIS COUPON FOR **FREE** BOOKLET

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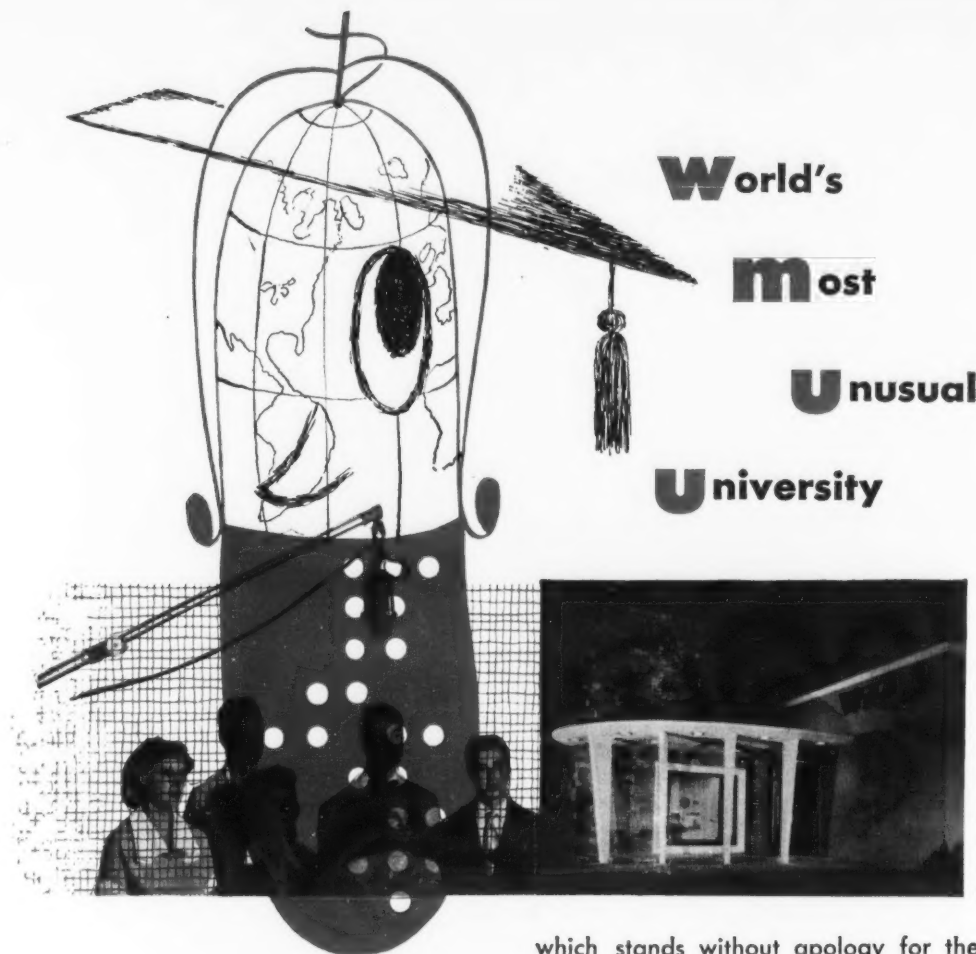
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## The Most Unusual Books You'll Ever Own!

Every page of this brand-new, "how-to-do-it" library is crammed with useful information about fixing things yourself—how to make repairs, alterations, new projects. The authors explain in careful detail the most efficient, the most workmanlike way to splice wires; thread pipe; "flow on" varnish or shellac; mix paint, mortar, cement, etc. They give you complete information about the varieties of wood, types and sizes of electrical wiring,

etc., etc. Every move in the use of tools is shown by vivid, hands-at-work photographs. All important operations and those "tricks of the trade" that play so great a part in good craftsmanship are explained and made crystal-clear. There are complete directions, fully illustrated, for thousands of jobs—large and small—from thawing a frozen pipe to installing a hot-water heater; from varnishing a chair to painting an entire house.

### PAINTING & DECORATING



This great book gives complete color schemes for every room in the house. There are full directions for the selection and care of brushes and other equipment. How to calculate amount of paint required, and best methods of applying to wood, metal, brick, concrete, stone, stucco, plaster. Exterior house painting—interior house painting. Methods of finishing with stain, shellac, varnish and wax. How to refinish an automobile quickly, easily and inexpensively.

Practical illustrations show you how to beautify your home, inside and out. How to select colors, mix paints.

### PLUMBING



This complete volume answers every question about the repair, the cleaning and the maintenance of the entire plumbing system. There is full information about all common plumbing tools—types, functions, and how to use them. How to cut, ream, thread, and assemble iron and brass pipe. How to connect copper tubing and make lead joints. The technique of pipe fitting, and the proper sequence of steps in assembling a piping system. There are complete details about installing a hot-water heater, radiator and various other units, and instructions for fixing leaks in faucets and repairing faulty sections of pipe, etc.

Hands-at-work photographs show you how to install, repair and insulate pipes, fittings, etc.

### WOODWORKING

This exceptionally interesting volume describes the many varieties of wood and their relative merits, working qualities, and uses. Complete information— from how to avoid warping to full directions for cutting each of the common joints. Wood turning—the different cuts, roughing, facing, sanding, and finishing. Hundreds of repair jobs and new constructions—inside and outside the house—are fully explained with every fact you need to get the best results.



Making your own tables, chairs, and benches is great fun. Step-by-step pictures show you every move in the use of tools and materials.

### ELECTRICAL WORK

Here is practical information about every electrical job for the home mechanic. Principles of electricity—volts, amperes, ohms. Tools, materials, and requirements of National Electrical Code. Complete, fully illustrated explanations of every step in splicing, soldering, taping, testing, etc. Installation of various signalling systems.



Cut-away views make it easy to repair all household appliances—cleaners, irons, radios.

### MASONRY

Every practical fact about concrete, plastering, stucco, brick work, concrete-block and glass-block construction is made clear in this handbook. It describes all tools, and explains just how to use them. How to specify materials and estimate quantities. How to build forms; mix concrete, color it, make it watertight. Material charts. Types of construction. Various bonds. Working with concrete blocks. Glass block construction—full-mortar joints, set-in-wood construction, etc. Improve your property without special skill or expensive tools. Make your own repairs: do plastering, stuccoing. Build a fireplace, a flagstone walk, etc.



### METAL WORKING

Here you will find complete information about all the common metals and the alloys. For each of these there is given the most complete information about working qualities, uses, sizes, resistance to corrosion, and every other detail you need to select the best material for your purpose. Hand tools and machine tools—their specific purposes, sizes, and the most detailed instructions for their use. Included are metal jobs and projects for home and shop. Simple directions and "tricks of the trade" make repairs to roofs easy and inexpensive. And, you'll find ideas for making useful and beautiful articles of metal.



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